BOSTON COLLEGE
MAGAZINE
FALL 2012

THE ART OF REBUILDING

A young team, a losing record—Coach Steve Donahue has passed this test before

BY DAVE DENISON

PROLOGUE

PAL

Here's a basketball story. One day I am standing in a small room at the University of Portland, where I work. It's the university's athletic hall of fame, so there are dozens of shrines to glorious student-athletes of the past on the walls. The university used to have a great football team, before it canceled football 62 years ago, so many of the guys on the walls are football players, but there are a few baseball players too, and basketball players of both genders, and now a few soccer players, mostly women, since the women's soccer team has been among the best in the country in recent years.

I am alone in this room because the photographer with me has vanished, I think to buy a horse or sneak a cigar. We had been waiting for the Dalai Lama to arrive and be photographed, but His Holiness was thronged by handlers and well-wishers, and he was late, and the photographer was a nervous sort, so I was standing there alone, gazing happily at the basketball shrines, when a burly Buddhist monk entered the room alone, and came right up to me, direct as a bolt of light.

How you doing? he said, very blunt and forthright.

Good, sir, I said, thinking that the guy sounded like he was from Brooklyn, which I hadn't thought was much of a monk factory. How *you* doing?

Good, he said, real terse and blunt. Kind of a commanding guy, obviously used to being in charge, I was thinking, when he continued, crisply, Who are all these people on the walls?

Mostly football players, I said, and I explained how we had a glorious soccer team and pretty soon, in my view, the walls would be covered with soccer players, but for now it was still mostly football players.

That's too bad, said the monk, because soccer is the greatest sport of all.

No, it isn't, I said, smiling at such foolery. Basketball is the greatest sport of all.

Maybe you didn't hear me, he said, and he actually, I kid you not, shook his forefinger at me, like a schoolmarm, but a schoolmarm with a shaved head and maroon and saffron robes.

Soccer is the greatest sport of all, he continued, and he said this with an unutterable conviction, as if he was actually right and I was some nut who didn't know a horse from a cigar.

Maybe you didn't hear *me*, pal, I said. Soccer is a great sport, very sinuous and quicksilver, but no one ever scores, whereas basketball is sinuous and quicksilver, and *everyone* scores constantly, it's the most generous sport there is, unlike soccer, which is kind of . . . prim.

And just as the word *prim* escaped the prison of my teeth and fell into his ears, some neuron in me woke with a start, and I stared at his face, the famous face that has been plastered on television and newspapers since he was a boy, and I realized, with a feeling I cannot describe, that the man in front of me, bursting into laughter at my gracelessness, the man I had just called *pal*, was the Fourteenth Dalai Lama, the Incarnation of the Buddha of Compassion, and he was roaring with laughter, bless his soul.

That man has the most wonderful infectious heartfelt genuine guffawing laugh I have ever heard, I have to say, and just as he really got it going full blast, his entourage flooded into the room, and he was instantly surrounded by people with cell phones and agendas, and they began to hustle him out, because there was an arena of people waiting, etc., but just as he got to the door he turned, and found me moaning in the middle of the room, and he pointed at me and grinned and said You! We will continue this conversation, in this lifetime, or the next! And he roared with laughter again, and his handlers hustled him out, and that was that.

Well, later that day when I went home and my lovely bride asked about my day I told her this story, and she was *aghast* that in the moments I had *alone* with one of the great spiritual visionaries of all *time* I had argued about *sports*, and she stomped off down the hall, and there was a long silence in the kitchen, until our son Joey said, But dad, you were right about basketball, so what's the problem?

Which cheers me up still, years later. I *was* right.

—BRIAN DOYLE

BCM *invited Brian Doyle to write the Prologue to this issue. Doyle worked for* BCM *from 1987 to 1991. He is editor of* Portland Magazine *at the University of Portland and the author of* Grace Notes *(2011). Our feature on Boston College men's basketball coach Steve Donahue begins on page 32.*

Contents

From "Presences," pg. 16

FEATURES

16 PRESENCES
Portraits of 29 men and women whose contributions—some public but most private—have wrought the sesquicentennial edition of Boston College
Photographs by Gary Wayne Gilbert
Text by Ben Birnbaum and Thomas Cooper

28 LEARNING EXPERIENCE
The dean of Boston College Law School reflects on how law schools—and the legal profession—can do better
By Vincent D. Rougeau

32 SOPHOMORE YEAR
Last season, Steve Donahue led a team of mostly freshmen
By Dave Denison

ON THE COVER: Preseason skill instruction in the Power practice gym of Conte Forum.

2 Letters

4 Linden Lane
Giving thanks at 150 • Testing the world's schoolchildren in math, science, and reading • A word to students: Sleep • Shapeshifters • Excerpts from the first Sesquicentennial Lecture, delivered by Harvard's President Drew Gilpin Faust • HS 111: Vietnam—America's war at home and abroad

40 C21 Notes
A brief history of the modern magisterium • What women bring to the conversation among faiths

45 End Notes
An abstract painter explains • Ode to the Boston 'R' • The spice of life • Tom and Sally

50 Class Notes

80 Inquiring Minds
In POW camps, officers could impede survival

81 Works & Days
French horn player Shelagh Abate '97

GET THE FULL STORY, AT *BCM* ONLINE:

www.bc.edu/bcm

A slideshow of the Sesquicentennial Mass and a calendar of 150th events (pg. 6) • The complete 2011 TIMSS and PIRLS encyclopedias (pg. 8) • More on the Office of Health Promotion's Sweet Dreamzzz campaign (pg. 9) • Video of press conference with Brad Bates, the new athletics director (pg. 10) • Field Studies, a Boston College Video Minute of the Screaming Eagles Marching Band in rehearsal (pg. 11) • Video of the Sesquicentennial address given by Harvard President Drew Gilpin Faust (pg. 12) • Video of the discussion on women and interreligious dialogue (pg. 43) • Curator's Cut, a video spotlight on three works from the Paul Klee exhibition (pg. 47) • "Hierarchies and the Survival of Prisoners of War during World War II," the complete study (pg. 80) • READER'S LIST: Books by alumni, faculty, and staff • HEADLINERS: Alumni in the news

BOSTON COLLEGE
MAGAZINE VOLUME 72 NUMBER 4 FALL 2012

EDITOR
Ben Birnbaum

DEPUTY EDITOR
Anna Marie Murphy

SENIOR EDITOR
Thomas Cooper

ART DIRECTOR
Christine Hagg

SENIOR DESIGNER
Keith Ake

PHOTOGRAPHY EDITOR
Gary Wayne Gilbert

SENIOR PHOTOGRAPHER
Lee Pellegrini

EDITORIAL ASSISTANT
Zak Jason '11

CONTRIBUTING WRITER
William Bole

BCM ONLINE PRODUCERS
Ravi Jain, Miles Benson

SUPPLEMENTS EDITOR
Maureen Dezell

Readers, please send address changes to:
Development Information Services
Cadigan Alumni Center, 140 Commonwealth Ave.
Chestnut Hill, MA 02467
(617) 552–3440, Fax: (617) 552–0077
www.bc.edu/bcm/address/

Please send editorial correspondence to:
Boston College Magazine
140 Commonwealth Ave.
Chestnut Hill, MA 02467

Boston College Magazine
is published quarterly (Winter, Spring, Summer, Fall) by Boston College, with editorial offices at the Office of Marketing Communications,
(617) 552–4820, Fax: (617) 552–2441

ISSN 0885-2049
Periodicals postage paid at Boston, MA, and additional mailing offices.
Postmaster: send address changes to
Development Information Services
Cadigan Alumni Center, 140 Commonwealth Ave.
Chestnut Hill, MA 02467

Copyright 2012 Trustees of Boston College.
Printed in U.S.A. All publications rights reserved.

BCM is distributed free of charge to alumni, faculty, staff, donors, and parents of undergraduate students. It is also available by paid subscription at the rate of $20 for one year (four issues). Please send check or money order, payable to *Boston College Magazine*, to:
Subscriptions, *Boston College Magazine*
140 Commonwealth Ave., Chestnut Hill, MA 02467

Please direct Class Notes queries to
Class Notes editor
Cadigan Alumni Center
140 Commonwealth Ave.
Chestnut Hill, MA 02467
e-mail: classnotes@bc.edu
phone: (617) 552-4700

LETTERS

LAB REPORT

Re "Early Risers" by J. M. Berger (Summer 2012): It was great to see *Boston College Magazine* focusing on the research of our new Sloan fellows. Liane Young's work on social cognition is helping to pinpoint the core components of moral reasoning that are universal and those aspects that are culturally sensitive. Her work is also breaking new ground in our understanding of the neural and cognitive deficits in autism spectrum disorder.

Ellen Winner
Professor of Psychology
Boston College

I was delighted—for a moment—to read the description of Liane Young's work on moral intuition. Boston College seemed to be continuing the tradition of asking the Big Questions, as did Jesus, Aquinas, Kant, and all those moral giants we were introduced to in philosophy and theology classes. But my hopes were dashed when I found that Young is approaching the problem with the tools of neurology, not philosophy. If her work proves accurate, we will know that things happen in the RTPJ section of the brain when you judge someone. Exactly where will that get us in answering the Big Question she asks at the end of the piece—"When someone has a different set of intuitions, how do you know who's right?"

We need separate criteria for what is right and for deciding what neural correlates happen when we make a moral choice. As Tom Stoppard put it in *Jumpers*, "There is more in me than meets the microscope."

Richard Barbieri '66
Milton, Massachusetts

Because teaching and research are intermingled on the Heights, our undergraduates learn directly from practicing scientists in the lecture hall and, importantly, in the laboratory, where most of us oversee research teams composed largely of scientists-in-training, including undergraduates working for experience, credit, or in completion of an honors thesis. Becoming a scientist is exactly like becoming master of a trade—didactic training alone cannot replace a hands-on apprenticeship, designing and executing experiments, interpreting data, and acquiring technical and professional skills.

Welkin Johnson
Associate Professor of Biology
Boston College

AFTERLIFE

Re "Upward Bound" by James O'Toole (Summer 2012): I felt a sense of sadness as I read that Fr. Gasson left Boston College in January 1914 after only seven short years as president. The article reports that he went to a rest house in Maryland. Since he lived another 16 years, it is probably safe to assume that there were no health issues.

Why would he not stay on as president? Why put such a talented man, only 54 years old, out to pasture? He worked so hard and passionately in securing a new location for Boston College, and he never got the opportunity to see further growth.

Gerald T. Mahoney '72
Westport, Connecticut

James O'Toole replies: From our perspective, it does seem odd that a successful university president would move on so quickly, but in Gasson's era this was entirely normal. Until the 1950s, the presidents of all Jesuit colleges and universities held the position because they were the rector of the Jesuit community residing there. And the rules of the Society of Jesus strictly limited the term of rector, usually to six years. In part, this helped reinforce the idea that a member of the Society should be prepared to go anywhere at any time. Gasson went first to Maryland—he wasn't sick; he was just taking a breather—and later went on to run a retreat house on Staten Island and eventually a high school in Montreal. He died in Canada but came back to Massachusetts in death: He is buried in the small Jesuit cemetery on the campus at Holy Cross.

CAMPUS COYOTES

Re "Top Dog" by Ben Birnbaum (Summer 2012): At the School of Theology and Ministry (STM), the coyotes had starring roles in a short video advertising our Eschaton Week—a series of game nights, barbeques, and other social events to pass the time in May between final exams and graduation. The video also features cameos from Dan Harrington, SJ; Dick Clifford, SJ; and other faculty members.

And no, we weren't responsible for the disappearance of Wile E., nor its subsequent reappearance at STM graduation festivities.

Jeremy Zipple, SJ, '00, M.Div.'13
Brighton, Massachusetts

The STM video referenced by Fr. Zipple may be viewed via Full Story at www.bc.edu/bcm.

Your articles in the past few years concerning the Catholic Church in the 21st century have really interested me. But last night the coyote story just tickled my fancy. Good job.

Peggy Baumgartner, M.Ed.'76
Towson, Maryland

CHURCH AND STATE

Re "What Right?" by William Bole (Spring 2012): It was dismaying to see the two letters you published concerning the U.S. Conference of Catholic Bishops' reaction to the Administration's attempt to curtail the freedom of religion of the Catholic Church. Both letters sided with the government.

The Church cannot bend or be bent to the whims of society.

Prudence Young Darigan '65
Plymouth, Massachusetts

BENEFITS PROGRAM

Re: "Way Station" by Thomas Cooper (Summer 2012): There are two places you can discuss the Nebraska Cornhuskers in the Boston area: the Spirit Bar in Cambridge and, more enjoyably, Gasson 101, among Eagle members of the Iowa-Nebraska Luncheon Club. Beyond the sports talk, the chance to see your home-state mates, and the access to enough roast beef sandwiches to feed you for a semester, what makes the club truly special is having a private audience with Fr. Neenan. There is nothing like travelling 1,500 miles from home to rebuild your life in Chestnut Hill and finding that one of the highest ranking University officials not only knows, but has a pocketful of personal stories about, your high school.

Ana Lopez '12
Nicosia, Cyprus

NEWSWORTHY

"News of the World" by Reeves Wiedeman (Summer 2012) underlined a key charm of college newspapers: that their scope is decidedly narrow. The content is a reflection more of the community than of the times. During my time on the *Heights*, fellow editors and I would loftily question whether the "big issues of the day"—the latest Senate race or presidential address—could take editorial precedence over the fall concert review. The conclusion was always the same, and the fall concert always ran on page 1.

Michael Caprio '12
Providence, Rhode Island

The writer was editor-in-chief of the Heights *in 2011.*

In the early-to-middle years of the last decade, I led a seminar at Boston College entitled "The Editorial Process," and in so doing came to know many *Heights* men and women, including Mr. Wiedeman. Like those who came before them, these reporters, photographers, designers, and editors covered their home base fully. Be it sports, the arts, the administration, food, tuition, or the Jesuits, if things happened, the news belonged in the *Heights*.

Here's a hope that situation will continue to obtain in a hectic academic world of getting-aheadness, where the wonders of 21st-century technology make local news coverage seem quaint as the Pony Express; and where only large thoughts about big issues count for anything.

Thomas F. Mulvoy, Jr. '64
Medfield, Massachusetts

The writer was the managing editor of the Boston Globe *from 1986 to 2000.*

Reeves Wiedeman mentions that I wrote an article for the December 12, 1942, issue, and he describes me as "a columnist." Actually I was editor-in-chief, and the article must have been published in 1941, as I graduated in May 1942. I also taught the Morse code class mentioned (I passed the FCC ham license test in December 1941), and several of my classmates who attended it told me the training helped them obtain "more challenging" assignments in the various services.

Ed Weiss '42
Ashland, Massachusetts

Mr. Weiss is right, of course, about the date of his article and his title. BCM *is grateful for the corrections.*

Like Wiedeman, I found myself curious to revisit my own writings, and I immediately searched for my dating commentary called "Good Ravioli Is Hard to Find and so Is a Man." And, yes, like Wiedeman, I realized it may be embarrassing to revisit the published thoughts of your college years.

I also remember how our editorials critiquing the lack of a rape hotline and the administration's refusal to recognize LGBC led to positive changes at the University. As an independent college newspaper, the *Heights* staff maintained the freedom to publish what they wanted—a fact we all relished and took full advantage of—whether it was something important, controversial, or silly.

Michele Meek '94
Providence, Rhode Island

The writer was editor-in-chief of the Heights *in 1993.*

For my classmates, the *Heights* archive will surely serve as a welcome time capsule by which they can recall their four years as students. But for *Heights* staffers, it is much more than that. The *Heights* was our lives.

Pilar Landon '09
Chicago, Illinois

The writer was editor-in-chief of the Heights *in 2008.*

***BCM* welcomes letters from readers. Letters may be edited for length and clarity, and must be signed to be published. Our fax number is (617) 552–2441; our e-mail address is bcm@bc.edu.**

Linden Lane

CONTENTS

6 Blessed event
Giving thanks at 150

8 Scorekeepers
Testing the world's schoolchildren in math, science, and reading

9 Night owls
A word to students: Sleep

11 Close-up
Shapeshifters

12 Medalist
Excerpt from the first Sesquicentennial Lecture, delivered by Harvard's President Drew Gilpin Faust

14 Assigned reading
HS 111—Vietnam: America's War at Home and Abroad

CAMPUS DIGEST

Vanderslice professor Lawrence Scott was named a fellow of the American Chemical Society, and 110 St. Thomas More Road—more familiarly known as St. Ignatius Gate or **"the Gate"**—was named Stayer Hall for parents and donors Ralph and Shelly Stayer. ✳ The National Science Foundation awarded Lynch School of Education associate professor Michael Barnett $250,000 to teach **science to Boston children** through the development of a hydroponic garden in the Dorchester neighborhood. ✳ The MBTA announced that it is examining the possibility of relocating the Boston College **T stop** to a broadened median strip on Commonwealth Avenue just east of Lake Street. ✳ The *Heights* saluted the University's **newly appointed athletic director**, Brad Bates, five times in its October 11 edition. Sample headlines read: "On the first day as athletic director, Bates fits right in" and "Bates is just what BC needed." The newspaper's "Thumbs Up, Thumbs Down" columnist called Bates's hair "awesome . . . like the hair of an '80s video music dancer and the hair [if] Albert Einstein had a baby." ✳ Assistant professor Oguzhan Karakas, of the Carroll School's finance department, was one of a trio of scholars—two American and one Norwegian—to share **this year's Moskowitz Prize** for studies of socially responsible corporate investments. ✳ The centennial of the birth of **Thomas P. (Tip) O'Neill, Jr., '36**, Speaker of the U.S. House of Representatives from 1977 to 1987, is being commemorated with a special exhibition in the O'Neill Library (named in his honor in 1984), a public lecture, and a course taught by political scientist and O'Neill Professor Shep Melnick titled "Tip O'Neill and the Evolution of American Politics." ✳ John Bell, a scholar and advancer of the European tradition of **political puppet theater**—and whom Digest also knows to be a skilled stilt dancer, choral director, and baggy-pants comedian—will serve as Monan Professor in the theater department this year. ✳ Dining Services is hosting a "TV Chef Series" in the faculty dinning room in McElroy Commons on Thursday evenings during the fall semester. The series began with a dinner featuring the cuisine of dimple-chinned Jamie Oliver, of the Food Network. And responding to what they say is student demand, Dining Services has opened **convenience stores** in Corcoran Commons, Stuart Hall, and McElroy Commons. ✳ With 53 alumni from the Class of 2012 joining **Teach for America**, Boston College was the fourth-ranked contributor in the nation among "medium-sized schools," after Northwestern, Harvard, and Georgetown. ✳ Results from the important **fall ranking season** include: The University retained its number 31 position on the annual *U.S. News* list, which publication also cited the Carroll School's undergraduate business program as 24th best in the nation.

PARK PLACE—All summer long, O'Neill Plaza was girded with chain-link and plywood dust barriers as it underwent its first full makeover since construction in 1984. Beginning the day after Commencement, on May 22, more than 50,000 square feet of concrete was dug from the area and trucked away. Installed instead were 49 trees (flowering pink cherries near Gasson Hall and tulip poplars in front of O'Neill Library) and numerous shrubs and other flora; 800 linear feet of granite wall; a nearly 15,000-square-foot lawn; and 16 wooden park benches.

Meanwhile, *Forbes*'s list of "America's Top Colleges" placed Boston College at number 26. And working to offer "a complete collegiate experience," the Her Campus website declared that Boston College enrolled the fifth most attractive group of male students in the nation. (Wake Forest, UVA, Wisconsin, James Madison, in case readers wonder.) ✳ **Australian Nick Gozik**, late of Duke's international studies program, was appointed to head the Office of International Programs and the McGillycuddy-Logue Center for Undergraduate Global Studies. ✳ In geographically perturbing news, **Notre Dame**, which is solidly in Indiana, joined Boston College in the Atlantic Coast Conference (though not for the purposes of football). ✳ Kristie Mewis '13 became the University's all-time leading scorer in **women's soccer**. ✳ "Tour of the Heights," a **GPS-guided mobile tour** of the University, was launched as part of the Sesquicentennial celebration. ✳ The late **Lou Montgomery '41**, an African-American halfback who was benched when the Eagles played segregated teams from the South—and who did not accompany the team to bowl games played in New Orleans and Dallas—was memorialized with the retirement of his number (21) at a halftime ceremony in Alumni Stadium. ✳ *Elliptic Tales: Curves, Counting, and Number Theory; Multiple Dirichlet Series, L-Functions and Automorphic Forms; and Intersections of Hirzebruch-Zagier divisors and CM cycles* were among **books recently published** by faculty in the mathematics department. ✳ Two of four recent Norris-Richards **research scholarships** allotted to New England universities by the American Chemical Society went to Casey Brodsky '14 and Benjamin Reiner '13. ✳ Brooke Loughrin '14 was named by the United Nations as the first-ever U.S. **Youth Observer**. She will participate in UN activities in New York City through June. Loughrin was selected based on a paper she submitted on water security in the Third World. Paul Davey '15 and Grace Rosario '16, were selected from among several hundred Boston College entrants and awarded eight-day sojourns in Switzerland in appreciation of tweets and photographs they produced on the theme why-I-want-to-go-to-Switzerland. The event was sponsored by the Swiss national airline and tourist bureau in conjunction with the Paul Klee exhibition at the McMullen Museum. —*Ben Birnbaum*

PHOTOGRAPH: Gary Wayne Gilbert

Blessed event

Giving thanks at 150

Nearly 20,000 alumni, students, faculty, and friends of the University—in dress shirts and ties or late-summer skirts or Superfan Tees—filed into Fenway Park in the late afternoon of September 15 for the Sesquicentennial Mass, which commenced what will be an 18-month celebration of the chartering of Boston College in 1863. Before the service began, some in attendance genuflected and prayed. But most on this balmy sun-filled Saturday caught up with friends and snapped smartphone photos of the scene: the flower-fronted altar set up near home plate; the helicopters humming overhead.

Then the Mass started, and a rarity: silence in Fenway. "We come here with a great spirit of gratitude because we in our own ways, in our institutions, and in our lives have been blessed," University President William P. Leahy, SJ, the principal celebrant, began. "Let's take a moment to place ourselves in the presence of the Lord." Later, theology professor Rev. Michael Himes gave the homily, his amplified words echoing through the grandstands. "You never fully grasp the fruits of your education until you give it away to another," he said. "The measure of the success of your education is the measure to which [lives of] people who never got to come to BC . . . are richer, fuller, more genuinely human because you *did*." A vigorous majority sang "We Walk by Faith," led by the Liturgy Arts Group of Boston College, the University Chorale, and the liturgical choirs of Boston College High School and the School of Theology and Ministry.

In remarks delivered at the end of Mass, Cardinal Sean O'Malley, OFM Cap, lauded the perseverance of Boston College founder, John McElroy, SJ, and fellow Jesuits in helping to "change the face of Boston in a Catholic emancipation." "We still need the giants of Catholic education," he said, and he pointed to the involvement of Boston College in the renewal of the city's parochial schools.

After the service, Harvey Simmons '11, who works in marketing, reflected on the day. "I felt the expanse of the community," he said. "You get that at a BC football game, but that's centered around football. This was about our Jesuit identity. This got to the core of my experience with Boston College." —*Zak Jason*

Information on Sesquicentennial events and a slideshow of the Mass at Fenway Park may be viewed via Full Story, at www.bc.edu/bcm.

1

1. Nearly 100 concelebrants—Jesuits, alumni, friends, and associates of the University—joined principal celebrant and University President William P. Leahy, SJ, at the altar on the first-base line near home plate. **2.** Almost 200 Eucharistic ministers, chosen by Campus Ministry, were needed to distribute the hosts. **3.** Among the congregants were these nuns, students from the School of Theology and Ministry. **4.** William P. Leahy, SJ, (center) raised the host at the Consecration. **5.** Rev. Michael Himes delivered the homily. (The ceremonial University mace with its golden eagle perched on a globe is visible in the foreground of this picture. It was a gift from alumni on the University's 75th anniversary in 1938.) **6.** A Eucharistic minister distributed communion in the grandstands. **7.** The faculty procession took shape beneath the right field box seats. At left, foreground, is English professor emeritus Dennis Taylor.

PHOTOGRAPHS: Caitlin Cunningham (1, 2, 5, 7) Gary Wayne Gilbert (4), Lee Pellegrini (3, 6)

The Lynch School's Mullis and Martin with TIMSS (blue) and PIRLS (red) encyclopedias.

Scorekeepers

By William Bole

Testing the world's schoolchildren in math, science, and reading

On December 11, researchers in the United States and the Netherlands will announce the results of the latest international survey of math and science achievement among fourth and eighth grade students. TIMSS (formally, the Trends in International Mathematics and Science Study), which has been conducted every four years since 1995, is the world's largest review of student performance in those subjects—some 900,000 children in 63 countries, from Armenia to Yemen, took the standardized tests in 2011—and the study's findings regularly provoke wide-ranging education reforms by governments aiming for higher scores.

The nerve center of this enterprise is a modest red brick Tudor building across Beacon Street from the Chestnut Hill Campus. Visitors, especially from abroad, "are shocked," says professor of education Ina V.S. Mullis, codirector of the operation along with Professor Michael O. Martin. "They think they're lost. They expect a huge building."

That's because TIMSS and its less well-known counterpart, PIRLS—the Progress in International Reading Literacy Study, which started in 2001 and last year operated in 49 countries—are massive undertakings. "We're the tip of the iceberg," Mullis says of the 18-member staff headquartered on Beacon Street. The TIMSS & PIRLS International Study Center (part of the Lynch School of Education) has a physical presence in 63 countries. During the 2011 testing cycle, its teams of "quality-control monitors"—retired teachers, education ministry officials, and other specialists—visited 10 percent of the 29,119 schools chosen for analysis by the Center; they administered the exams, checking that the schools followed the Center's protocols (proctors must be present, for example, and students must sit a certain distance from one another).

The questions for both the TIMSS and PIRLS surveys are written by the Center staff together with international research teams, and hundreds of questions are tried out in pilot exams administered to sample groups.

In the TIMSS fourth-grade test, each student completes 48 to 56 math and science questions in 72 minutes (with a break halfway through), working in pencil in booklets designed by the Center. A recent fourth-grade test (the exact year is not public information) included the following question:

> Al wanted to find out how much his cat weighed. He weighed himself and noted that the scale weighed 57 kg. He then stepped on the scale holding his cat and found that it read 62 kg. What was the weight of the cat in kilograms?

BEFORE THE DECEMBER ANNOUNCEment of the survey results, the Center, on September 14, released the *TIMSS 2011 Encyclopedia* and the *PIRLS 2011 Encyclopedia*, each comprising two doorstop-thick volumes totalling roughly 2,000 pages. The encyclopedias, which are also published online, profile the education policies and curricula of participating countries. These reports, drafted within the respective nations in conjunction with Center staff, provide a context for answering often-asked questions about the test results, such as, "Why does Singapore do so well in math?" ("More linear equations," says Mullis, and, as the encyclopedia makes plain, a rigorous curriculum, tough exams, and teachers who benefit from mentoring, professional development courses, and international study programs.)

The *PIRLS 2011* profile of Hong Kong tells of efforts to involve parents in teaching children to read, "both for learning and for pleasure," well before kindergarten. The back story, as related by Mullis and Martin, is that Hong Kong performed disappointingly in the 2001 reading assessments, much in contrast to its stellar math and science performance. That led officials to institute numerous reforms, including curricular changes that underscore the importance of looking for themes in written passages and drawing conclusions (skills tested by PIRLS), as distinct from memorizing details. Among other

PHOTOGRAPHS: Lee Pellegrini

initiatives were workshops for parents on fashioning a good home environment for reading. In 2006, Hong Kong became one of the top-performing countries in that year's PIRLS assessment.

THE UNITED STATES PROFILE IN *TIMSS 2011* says plainly, if a bit understatedly, that by the late 1990s, "TIMSS became a standard policy citation to emphasize that U.S. student performance . . . was not leading the world." According to the article, written by a team from the American Institutes for Research, a Washington, D.C., nonprofit, the two signal education reforms—No Child Left Behind and the Education Sciences Reform Act, both instituted in 2002—came partly in response to lagging TIMSS scores.

The impetus for TIMSS stemmed from a goal set in 1989 by President George H.W. Bush for U.S. children to become the world's highest math and science achievers by the year 2000 and from the consequent need to establish international benchmarks. Department of Education officials sought assistance from the Netherlands-based International Association for the Evaluation of Educational Achievement (IEA), which had been carrying out cross-national studies since the 1950s.

At the time, a member of one of IEA's advisory committees was a Boston College education professor named Albert Beaton. He arranged for the project to be based in Chestnut Hill and, in 1994, attracted Mullis and Martin (from the Educational Testing Service in Princeton, New Jersey, and from the Educational Research Centre at St. Patrick's College in Dublin, Ireland, respectively) to implement the program.

The Center has also offered TIMSS Advanced for high school seniors on two occasions, and last year it introduced prePIRLS, a less difficult version of the reading tests, intended for developing countries.

The Bush goal has never been realized, although in 2007 the United States did crack the top 10 with its eighth-graders' math performance, coming in ninth, behind the Russian Federation and ahead of Lithuania. That year U.S. fourth-graders placed eighth in science. More than 35,000 students in the United States took a TIMSS or PIRLS test in 2011.

The 2011 TIMSS/PIRLS reports are strictly embargoed until December 11, but Mullis offers this amuse-bouche: "By and large, there are more countries doing better than doing worse, especially at the fourth-grade level."

In January 2013, the Boston College researchers will begin work on the next TIMSS. Together with their international partners, they'll develop a scientifically random selection of schools and students, devise the questions for the two grade groups, test a sampling of questions with a representative subset of countries, and begin administering the exams in October 2014. ■

Links to the TIMSS and PIRLS encyclopedias and, after December 11, to the latest test results can be found at Full Story via www.bc.edu/bcm.

Night owls

By Will Dowd

A word to students: Sleep

Struck by how often her students nodded off in class, psychologist Roxanne Prichard of the University of St. Thomas in Minnesota began studying undergraduate sleep habits in 1999. College students are such erratic sleepers, she says, that most sleep researchers avoid them. On the muggy evening of October 4, some 250 wide-awake students packed Fulton 511 to hear Prichard talk about her studies, including "Sleep Patterns and Predictors of Disturbed Sleep in a Large Population of College Students" (published in 2010 in the *Journal of Adolescent Health*). The formal topic for the night was "Sleep: Like Healthy Eating

Volunteer Lauren Ghazal '13 (right) hands a Sweet Dreamzzz T-shirt to Jennifer Maraia '13.

and Exercise, Only Easier," and the event was part of Sweet Dreamzzz, a campaign sponsored by the University's Office of Health Promotion.

"In the first year of college, you experience the biggest shift in your sleep schedule since you stopped taking naps in preschool," Prichard told her audience, citing the unfamiliar and chaotic dorm environment and the absence of parental regulations, among other factors. When she displayed a graph depicting a college student's sleep schedule, which looked like the EKG of someone with an irregular heartbeat, the crowd nodded and laughed in recognition.

"How many days in the last week have you felt rested?" Prichard asked. Most hands shot up for one, two, or three days; a small minority claimed six or seven. The results echoed Prichard's research, which found that two-thirds of college students fail to get enough sleep. College-age individuals should get 8.5 hours of sleep each night, Prichard said. The students groaned, as if they had been told they should have a 5.0 GPA.

Prichard also polled the students about daytime sleepiness. She posed eight scenarios, from studying in the afternoon to riding public transportation, and had students rate how likely they were to fall asleep in such circumstances, on a scale of 0 (unlikely) to 3 (very likely). Individuals who accumulated more than 10 points—and judging from the laughter that accompanied this informal survey, most in the room did—qualified as having "clinically excessive sleepiness," she said.

A female student asked if lost sleep could be made up on the weekend, and Prichard shook her head. Only 40 percent of missed sleep can ever be recovered, she said, and staying up late to study is counterproductive. Sleep deprivation can lower immunity, burn muscle, raise blood sugar levels, and cause mood changes. After 17 hours awake, the brain begins to perform as if legally drunk, she said. "And you wouldn't do your homework drunk, would you?"

Before the proliferation of electric light, Prichard said, the average person slept nine to 10 hours a night (she accompanied this information with a photograph of the Ingalls family from the television show *Little House on the Prairie*). A major cause of modern sleep problems, she said, is the nearly constant illumination from the screens of smart phones, tablets, TVs, and laptops, which act like environmental cues, or "zeitgebers," that fool our biological clock into thinking it is still daytime. "Unplug from technology 45 minutes before bed," she advised.

Students inquired about some of the quirkier hearsay about sleep. Prichard declared lucid dreaming (through which one supposedly can learn to direct the course of dreams) to be bogus; and oversleeping, she said, is impossible. The crowd leaned forward when she was asked for her opinion of napping. "Naps can shatter the rhythmicity of your sleep schedule," Prichard warned. "But if you're sleepy behind the wheel, pull over and take a nap."

"I need six alarm clocks to get up," one female student lamented. "My roommate wants to murder me." Prichard recommended that she download a 99-cent smartphone app that can track her sleep cycle and wake her during REM sleep, when the brain is actively dreaming and more easily roused. That, or move the alarm clocks across the room, she added.

In her parting advice, Prichard encouraged students to "create a sleep sanctuary in your dorm room . . . a dark, quietly restful place." The students looked doubtful, but help was at hand. As they left the room, they collected complimentary sleep masks and, to contend with the ambient noise of dorm life, the official earplugs of NASCAR. ■

Will Dowd '06 is a Massachusetts-based writer.

A link to the Office of Health Promotion's Sweet Dreamzzz website can be found at Full Story, www.bc.edu/bcm.

Athletic director named

Brad Bates, director of athletics at Miami (Ohio) University since 2002, was named Boston College's director of athletics on October 9. Prior to his tenure at Miami, Bates served in the athletics department of Vanderbilt University for 17 years, including four as senior associate athletic director.

Under his leadership at Miami, the men's ice hockey team earned two consecutive trips to the NCAA Frozen Four; 14 of 18 varsity teams won at least one conference championship (including two Mid-American Conference football titles); student-athlete graduation rates hovered around 89 percent; and the school raised funds for a new softball field, a new ice hockey arena, and the renovation of the Yager Football Stadium.

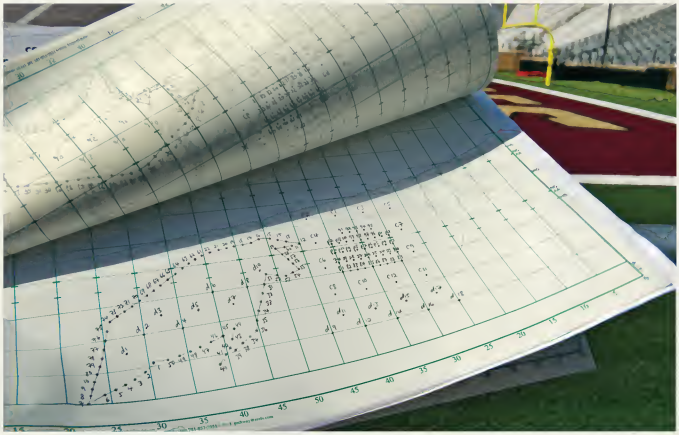
Bates earned his BA (1981) and an MA (1982) from the University of Michigan—where he played football as a defensive back. In 1998, he received an Ed.D. from Vanderbilt. At Miami, he taught undergraduate and graduate courses in sports administration, in addition to his work in the athletics department.

Announcing Bates's appointment at a press conference in the Yawkey Center, University President William P. Leahy, SJ, described him as a "thoughtful, proven leader, and someone who understands and supports Boston College's commitment to excellence in both academics and athletics."

Bates succeeds Gene DeFilippo, who retired after serving as the University's athletic director for 15 years. *—Zak Jason*

Brad Bates's first press conference at Boston College may be viewed via Full Story at www.bc.edu/bcm.

PHOTOGRAPH: John Quackenbos



The dot book of Boston College's Screaming Eagles.

CLOSE-UP: SHAPESHIFTERS

IN THE 10 MINUTES OR SO they spend on the field during a football game (pregame and halftime shows combined), the 174 members of the Boston College Screaming Eagles Marching Band arrange themselves into some 80 formations. They create geometric designs, for instance, that morph into Eagles (spelled out or in flying silhouette), form the letters "BC" (regular or italic), and assume the image, above, of a charging bull (red cape courtesy of the color guard's flags).

This diagram appears in the "dot book" assembled by band director David Healey '90, and it lays out a portion of the choreography set to music from Georges Bizet's opera *Carmen*. Some of the band's formations are charted digitally, but Healey plotted *Carmen* by hand. The page shows the football field from the home sideline, with the yard lines marked across the bottom. Dots with a C represent the 15 members of the color guard. D's denote the band's 18 Golden Eagle dancers. Instrumentalists are designated according to the order in which they appear on a conductor's score—high pitch to low—with numbers 1 to 30 in this instance being woodwinds (piccolo to tenor sax), followed by brass (trumpet to sousaphone) and percussion.

This page represents step 7 of 39 in the Bizet performance. Here, musician number 40, a trumpeter at the bottom of the bull's front hoof, is just inside the 40-yard line and six paces in from the sideline. (In the schematic on the previous page, the bull stood on all fours, and the trumpeter was positioned squarely on the sideline.) After reaching step 7, the color guard, which above surrounds the percussion section (P), will sweep to the right and toward the center of the field (following the arc); the dancers will sweep both left and right; and the musicians will form a broad chevron between them, with the color guard arrayed along the field's far hash marks. Fluidity is the goal. If an individual slows or speeds up, the line "is torn," says Healey.

With more than half of this year's 70 incoming members new to a marching band, the first task for Healey and his 17 student assistants at the ensemble's two-week camp in late August was to introduce the basic marching style—an exaggerated rolling of the foot from heel to toe (vice versa, when backing up). This technique not only lends a smooth appearance but also allows steady breath control as the musicians march and play.

After six hours a week of practice over four weeks, *Carmen* had a successful premiere on September 29, during halftime of the Clemson game. *—Thomas Cooper*

A video of the Screaming Eagles in rehearsal may be viewed via Full Story at www.bc.edu/bcm.

PHOTOGRAPH: Gary Wayne Gilbert

Faust, after receiving the Sesquicentennial Medal from Fr. Leahy on Robsham's stage.

Medalist

Excerpt from the first Sesquicentennial Lecture, delivered by Harvard's President Drew Gilpin Faust

Who and what is higher education for? When we ask *who* higher education is for, it is clear we have come a long way since Fr. McElroy* sought to provide opportunities for the sons of Irish immigrants or even since Harvard president James Conant established the Harvard National Scholarships in the middle of the Great Depression. We seek to serve talented students of every race, gender, ethnicity—as well as those from even the most limited financial circumstances. In this realm, our challenge now is to be able to deliver on the promise that education represents and to make sure that it is available and affordable. This may be a difficult goal to achieve, but it is not a difficult one to define.

But the second question: *what* education is for. This is the quandary, and, in some ways, even a danger. The instrumental necessity for higher education—the hope it offers so many for a materially better life, for social mobility and prosperity—is compelling, especially in a time of economic uncertainty. This is a case that is easy to make; the promise of jobs and economic growth has widespread appeal. But we must not let the clarity and measurability of the economic case for higher education lead us to abandon the more difficult work of explaining, and embracing, higher education's broader purposes. By focusing on education exclusively as an engine of material prosperity, we risk distorting and even undermining all a university should and must be. We cannot let our need to make a living overwhelm our aspiration to lead a life worth living. We must not lose sight of what President Kennedy, speaking at the Boston College Centennial, referred to as "the work of the university . . . the habit of open concern for truth in all its forms."

The Jesuit tradition has been deeply committed to this work, to the principle that an education is not just about knowledge, but also about how to live a life. Boston College has for 150 years sustained this tradition, founded in empathy, outreach, and service. As Rev. Brosnahan argued in his rebuttal to [Harvard's] President Eliot, the elective system "might produce experts, but [it] could not develop a man." Boston College graduates are asked to carry forward that larger sense of purpose, in the words of Fr. Leahy, by "shaping the future . . . with a sense of calling, with concern for all of the human family."

And yet we remain in danger of imperiling the powers of higher education to accomplish those ends. In the rush to apply knowledge to the world's problems, we lose sight of fundamental questions. We devalue the kinds of inquiry that slowly build the humane perspective—the critical eye, curiosity, and skepticism, the habits of the restless mind that yield our deepest understandings. In our need to know the facts, indeed, bombarded by facts, we forget the fact that we are all interpreters, who need not just information, but meaning. In focusing narrowly on the present, we cut ourselves off from the past and the future, blinded to the long view that has always been the special realm of higher learning. How can we create minds capable of innovation if they cannot imagine a world different from the one we inhabit? How can institutions fixated on utility nurture the open spirit of the liberal arts, especially those fields, the arts and the humanities, devoted to questions of interpretation and meaning? How are we to regard the 20 percent decline in humanities concentrators—what we call majors—at Harvard in the past decade in the context of the urgent need for these disciplines in a 21st-century world? Think of the constant reassessment of facts required by the field of law, or the scholarly reimagining of Lucretius or Shakespeare, made new for each generation, or the implications of new science and technology for how we understand what it means to be human.

The scholarship that has served as the

*Boston College's founder John McElroy, SJ; also cited in this talk are Boston College's 10th president, Timothy Brosnahan, SJ; University President William P. Leahy, SJ (the 25th); and theology professor Rev. Michael Himes.

PHOTOGRAPH: Lee Pellegrini

beating heart of the research university is exploration based on curiosity. It fosters imagination, the human ability, as J.K. Rowling put it in her 2008 Harvard Commencement address, "to envision that which is not … enabl[ing] us to empathize with humans whose experiences we have never shared."

And scholarship not only requires empathy, it teaches empathy—as a capacity and a skill as well as a virtue. I experience this in my own work as a historian. To hold a letter from the Civil War era in my hands inspires me to imagine myself in a different life; it transports me in time and space and forms an implicit commentary on my own assumptions. Their mortality is no different from mine; we share a common humanity across 150 years. Yet their ways of living and dying were so very different. What do I understand newly about myself by seeing that so much of what I am might be otherwise? Such meditations lie outside the torrents of Tweets and blogs and instant information. They exist in the domain of slow and painstaking research, of the free and unfettered search for understanding. Without such scholarship, without zones of contemplation, with only prescribed purposes and goals, we will underemphasize the questions that most concern us, our lives, our mysteries. We will gradually amputate that process, as Rev. Himes called it, "through which we become more fully human."

The capacity for interpretation and reinvention lies at the heart of the liberal arts. It is fundamental to the humanities. And it is central as well to much of scientific thought. Curiosity-driven fields illuminate the cosmic past as well as the human past—the quest for the Higgs boson and the origins of the universe or the discovery that there was once water on Mars. In Britain it is often referred to as "blue skies research," exploration for its own sake, without immediate application or any identifiable economic potential. That phrase is derived from the seminal example of British physicist John Tyndall, who in 1869 asked, literally, why the sky is blue. Using a test tube, vapors, and a powerful beam of light, he devised an answer, with no idea that his discovery would also show how light can follow a curve and lead to the invention of the flexible gastroscope and bronchoscope and a host of other advances.

Curiosity in fact often generates serendipity and turns out to be more useful than was ever intended. Take the case of the two Bell Lab astronomers who, in trying to get rid of what they thought was static in their space-mapping antenna, stumbled onto cosmic background radiation, a key piece of evidence for the Big Bang theory of the universe. Or Alexander Fleming, the biologist who discovered penicillin by accident—he called it "sometimes find[ing] what you are not looking for."

At their best, universities maintain a creative tension, tackling the purposeful and the apparently pointless with equal delight: from the eating habits of the vampire squid to the nature of empire to the technology for optimal vaccine delivery. We must continue to nurture that creative tension. We must value it and encourage it and assure its place in the structures and modes of academic inquiry and in our understanding of the university's fundamental purposes—because sometimes the best path to short-term goals is through the unplanned byways of the long-term perspective. We need both. We must remember that in this age of "outcomes" and measured "impact" the means and processes of learning and of intellectual exploration have importance in themselves.

The Argentine writer Jorge Luis Borges once said, "We do not read to discover the end. . . . Reading is felicity." We like results. We appreciate answers. But to paraphrase Borges, we do not learn in order to discover the end. Learning has no end. We perhaps learn most when we come ultimately not to an answer, but to a better question.

Universities are a set of institutions unlike any others in our society. Certainly our budgets must balance, our operations must be efficient, but we are not about the bottom line, not about just the next quarter, not even about who our graduates are the day they leave our walls. Our task is to illuminate the past and shape the future, to define human aspirations for the long term. How can we look past the immediate and the useful, beyond what I have called the "myopic present," to address the larger conundrum of: How shall we best live? Who do I want to be today—and tomorrow? To discover not only the ways in which human civilization plans to get somewhere, but to ask the question, Where does it, and where should it, hope to go?

Just about a month ago now, I stood on the battlefield at Antietam, a participant in a different Sesquicentennial, that of the bloodiest day in American history, a battle that claimed some 6,500 lives. A tragic day, yet a day that transformed the nation, yielding the preliminary Emancipation Proclamation and a path toward Union victory and a nation dedicated to the proposition that all men are created equal. That proposition and the closely related desire to expand both personal and national opportunity produced the ferment for education that found one expression here in Boston in the founding of this institution. A young Union soldier named Michael Leary returned home to this city from the war to become a laborer and a junk dealer. But while he was away, serving his nation, the idea of a college for the sons and grandsons of Irish immigrants had become a reality. His two sons James and Henry would attend Boston College, and they too would serve, for both became Jesuit priests.

Boston College has opened vistas and possibilities for tens of thousands of individuals like James and Henry Leary. And it has challenged them to think about the good they can do with their education and their lives. Yours is a great university, an institution that in a century and a half has never lost sight of its larger purposes. It is a privilege to celebrate with you that singular achievement and to honor the Jesuit commitment to scholarship, justice, and service. They are all needed today just as urgently as they were 150 years ago. ■

Drew Gilpin Faust is the 28th president of Harvard University and the author of *This Republic of Suffering: Death and the American Civil War* (2008), for which she received the Bancroft Prize. Her essay is drawn from the address she delivered in Robsham Theater on October 10 upon being bestowed Boston College's Sesquicentennial Medal.

President Faust's complete talk may be viewed via Full Story at www.bc.edu/bcm.

Assigned reading

COURSE: HS 111—Vietnam: America's War at Home and Abroad

By Seth Jacobs

COURSE DESCRIPTION

U.S. involvement in Southeast Asia may be the most argued about topic in recent history. This course does not overcome the many hazards that confront a search for truth about the Vietnam War—as if establishing a definitive account were even possible. Rather, my goal is to give students a panoramic view of the literature. I am confident that each student will find at least one text hard to abide.

REQUIRED BOOKS

The Vietnam Wars, 1945–1990
by Marilyn Young (1991)

New York University historian Young can fairly be said to represent the far-left position on Vietnam. She lacks Mark Bradley's command of Asian languages, which abetted the archival research for his study (*Vietnam at War*), and she's not as dogmatic as Gabriel Kolko (*Anatomy of a War*), as shrill as Loren Baritz (*Backfire*), or as self-righteous as Noam Chomsky (too many publications to list), but no one will ever accuse her of pulling her punches. She is equally conversant with home-front and battlefield details, and her views, however extreme, are buttressed by an investigative thoroughness that commands respect. Plus, she writes like blazes.

According to Young, had 1950s policymakers, including Harry Truman, not been hypnotized by the "zero-sum game called the Cold War," they would have understood that the Vietnamese leader Ho Chi Minh, although a communist, "had no known direct ties to the Soviet Union" and wanted to establish an independent country on good terms with Washington. Instead, Truman chose to bankroll France in its doomed military effort to reassert control over a former colony.

Young pays particular attention to the several ways that Washington—once France was out of the picture—circumvented the 1954 Geneva Accords, which partitioned Vietnam until elections could be held in 1956. The United States, she says, created an illegitimate entity called "South Vietnam"; extended the security provisions of the Southeast Asia Treaty Organization to cover this nonstate; and installed the "inept," "autocratic" Ngo Dinh Diem to lead it (and to block elections). The puppets who followed Diem governed as he did, "through terror."

Policy assessments, left and right

In Young's view, what ensued was as predictable as it was tragic: Americans could "drop napalm, defoliate crops, transform the landscape with bomb craters. . . . But they could not make the South Vietnamese love the government the United States had brought to power." Young leaves readers with the conclusion that, for all the suffering that the Vietnam War caused, at least the right country won.

America in Vietnam
by Guenter Lewy (1978)

Lewy's book is an example of what historians call Vietnam War revisionism. It may seem an odd choice. Mark Moyar's *Triumph Forsaken* attracted greater public and academic attention, and no one defends the rectitude of American intervention with more élan than Norman Podhoretz in *Why We Were in Vietnam*. But Moyar covers the war only to 1965, and Podhoretz's book is out of print. Lewy, an emeritus professor of political science at UMass–Amherst, writes with a purposive dispassion that makes him a gentler sparring partner for Young. Even so, he stresses most of the revisionist themes: that America's defeat was hardly inevitable; that the U.S. military's conduct was, in the main, proper; and that the "attempt to prevent a communist domination of [Southeast Asia] was not without moral justification."

Lewy contends that Washington could have foiled Hanoi's effort to overrun South Vietnam had it dropped fewer bombs and devoted more attention to hearts and minds and community development projects. However, he deplores the oft-repeated assertion that the United States committed war crimes in Vietnam, arguing that in most instances the military acted in accord with international agree-

ments that constitute "the law of war." In counterpoint, he indicts South Vietnamese insurgents (the Viet Cong) and North Vietnamese soldiers for a strategy of intimidation keyed to the "systematic" and "intentional" murder of noncombatants. That communist atrocities "took place well hidden from the eyes and cameras of journalists" ought not to distract historians from a central truth: Americans were in South Vietnam to prevent such evil.

America's Longest War: The United States and Vietnam 1950–1975, Fourth Edition
by George Herring (2001)

In this book—chosen because it is poised between Young's and Lewy's on the dove-hawk spectrum—Herring tries valiantly to keep sentiment from skewing his analysis. He doesn't succeed entirely, but no historian ever does.

Herring began his academic career (at the University of Kentucky, where he is now a professor emeritus) at the height of the Vietnam War, and was skeptical early on about American prospects. Time has not altered his view. Here he declares, "I do not believe that the war could have been won in any meaningful sense, or at a moral or material cost that most Americans would—and should—have found acceptable." South Vietnam was "doomed from the start," he says, because of the strength of Vietnamese nationalism. Nothing short of dropping H-bombs on Hanoi—an unconscionable tactic that Lyndon Johnson rightly ruled out—would have yielded a different result.

Still, this historian strives for objectivity, presenting as empathetically as possible the motives and circumstances of U.S. policymakers and arguing, *pace* Lewy, the difference between ignorance and malice. The domino theory—which held that if one nation went communist, surrounding countries would follow—may have been flawed, Herring writes, but American statesmen accepted it as an article of faith; they did not deploy it to mask baser motives for intervention. Johnson emerges from Herring's account as a prudent, well-intentioned leader devoted to the cause of domestic reform and fearful that Republicans and southern Democrats would torpedo his Great Society programs if he lost, in Herring's words, "additional Asian real estate" to communism.

Major Problems in the History of the Vietnam War, Fourth Edition
edited by Robert J. McMahon (2007)

This is the best Vietnam War anthology available, edging out even Andrew Rotter's *Light at the End of the Tunnel*. McMahon, a historian at Ohio State University, skillfully draws from secondary and primary sources (e.g., the 1945 Vietnamese Declaration of Independence, and a 1967 CIA assessment of the U.S. bombing campaign), gives both hawks and doves their say, and concludes each

Personal stories, fact and fiction

chapter with a detailed (but not intimidating) list of further readings. His own voice barely intrudes. He allows his material to speak for itself and his readers to make up their own minds—a splendid illustration of the difference between education and indoctrination.

Home Before Morning: The Story of an Army Nurse in Vietnam
by Lynda Van Devanter (2001)

For many Americans who served in Vietnam, the home front was as harrowing as the combat zone. Van Devanter graphically documents how, after completing her one-year tour of duty, she returned to the United States physically and emotionally scarred, only to discover that her fellow Americans did not appreciate her sacrifice. Quite the contrary: In her Army uniform, she was shunned, spat on, vilified. What's more, in the book's most famous scene, she was barred from participating in a veterans' antiwar march, because, the organizers told her, she wasn't "really" a veteran. No grunt ever composed a braver, truer memoir.

The Sorrow of War
by Bao Ninh (1993)

Ranked by European and American critics alongside *All Quiet on the Western Front* as one of the great war novels of the 20th century, Ninh's shattering book was photocopied and widely circulated in Vietnam but did not receive formal publication there in its original language until a decade after the English edition appeared. Government censors found its mocking portrayal of anti-imperialist struggle unacceptable. At last report (in 2006) Ninh was living in Hanoi and editing a literary weekly. He had finished another novel but did not intend to publish it.

Sorrow's narrator and protagonist is Kien, who survives the war with guile, dumb luck, and booze. His friends die ignominiously. His sweetheart becomes a prostitute. The village of his childhood is turned into "a heap of ash and corpses." Although he despises North Vietnam's leaders "with their Marxist theories," he keeps fighting for them, because his "only skills are firing submachine guns and collecting bodies."

Readers may not like Kien much, but the gut-punch vehemence of Ninh's prose succeeds in humanizing an adversary whom many Westerners saw only in caricature. *The Sorrow of War* dissolves the narrow focus on U.S. interests that still pervades most American writing on the Vietnam War. ■

Seth Jacobs is an associate professor of history and the author of *America's Miracle Man in Vietnam: Ngo Dinh Diem, Religion, Race, and U.S. Intervention in Southeast Asia* (2005). His latest book, published by Cornell University Press this year, is *The Universe Unraveling: American Foreign Policy in Cold War Laos*.

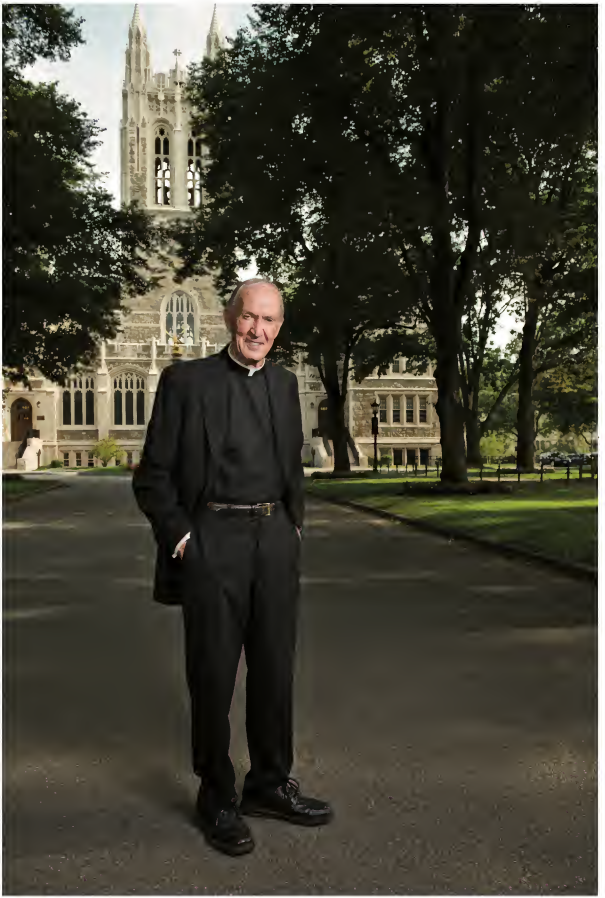
Presences

Photographs by Gary Wayne Gilbert
Text by Ben Birnbaum and Thomas Cooper

Of an estimated 220,000 individuals who've been associated with Boston College as faculty, staff, administrators, and students since 1863, a handful have significantly altered the institution's course. A very few, such as Thomas Gasson, SJ, who brought Boston College out to Chestnut Hill in 1913, or Mrs. Vincent P. (Mary) Roberts, who as head of the Philomatheia Club—the women's Boston College support group—virtually led Boston College fundraising for the first half of the 20th century, may have known, or believed they knew, what they had wrought. Most, though, like the six students who in 1919 founded the *Heights* or the administrators who in 1938 formed a College of Business Administration, were simply doing what they wanted to do or were asked to do. As part of its year-long commemoration of the Sesquicentennial, *Boston College Magazine* offers portraits of some of those who in our own time, by diligence and imagination, endurance and patience, drive and sheer good fortune, turned Boston College in directions once unforeseen but now foundational.

THE LEADER

J. Donald Monan, SJ, is the longest-serving president in the history of Boston College, having led the University from 1972 to 1996 before becoming chancellor. A philosopher whose father was a railroad worker in upstate New York, Monan led Boston College out of financial and morale crises serious enough that they were judged to threaten the University's existence. (The campus, it was at one point rumored, would be turned over to Boston State College, now UMass-Boston.) During his 24-year tenure, Monan established financial and academic planning systems, oversaw the construction of 15 academic, residence, and other buildings and the acquisition of 16 more, including those on the 40-acre Newton Campus. He also presided over an increase in the annual budget from $34.4 million to $339.8 million and an increase in the endowment from $6 million to $600 million. He was photographed on August 7 on Linden Lane.



PROPRIETORS

From its beginnings the University was, according to its bylaws, a corporation owned and operated by a small board of Jesuits, who were themselves selected by local Jesuit leadership and officials in Rome. In 1968, reflecting the Second Vatican Council's push for greater lay involvement in the Church and its institutions (and following the lead of other U.S. Catholic colleges), the University established two boards. One was a Jesuit board of trustees invested with "paramount legal authority" (e.g., fiscal control and votes that counted), and the other was a combined Jesuit and lay board of directors that oversaw day-to-day operations, including educational policy. In November 1972, they were conjoined, and full legal responsibility for Boston College was transferred from the Society of Jesus to lay men and women and non-Catholics, in addition to Jesuits. The 1972 board of trustees had 20 laymen, two laywomen, and 13 Jesuits, including (from left): Joseph F. Cotter '49, who was then executive vice president of ITT Sheraton; Giles E. Mosher '55, who was vice-chairman of BankBoston; and Avram Goldberg, then the CEO of the Stop & Shop Supermarket Company. Describing the board's early days, Mosher says, "The big issue was bankruptcy. . . . We never got by that for a year or two." They were photographed on June 13 in the Burns Library Trustees' Boardroom. Their own meetings took placed in McElroy Commons.

COEDUCATORS

Boston College did not hire women faculty until 1928, did not appoint a female dean until 1944 (Dorothy Book, School of Social Work), and did not tenure a woman faculty member until 1959, when Alice Bourneuf, an economist, was brought to Boston College from the University of California, Berkeley, with instructions to build a department. Today, of the roughly 1,300 individuals who hold managerial administrative posts at Boston College, 48.6 percent are women. Pictured, from left, are Margaret A. Dwyer M.Ed.'56, H'98, who in 1975 was appointed the University's first female vice president; Mary Lou DeLong NC'71, currently vice president and University Secretary, who was named vice president for university relations in 1992, the first woman to lead an administrative division; and Louise Lonabocker '74, M.Ed.'76, Ph.D.'81, who began her career at Boston College in 1970 as support staff in undergraduate admission, has held positions as program director for transfer admissions and associate dean for enrollment management and University registrar, and is currently executive director of student services. They were photographed under the eastern portico of Gasson Hall on October 12.

GATEKEEPERS

In 1973, with Boston College facing declining applicant demographics and increasing numbers of early withdrawals, Jack Maguire '61, Ph.D'66, was asked to form a new Office of Admissions. An assistant professor of physics, Maguire brought science (i.e., quantitative research and hard thinking) to what had previously been an intuitive, chaotic, old-boy business, and united the functions of recruiting, enrolling, supplying financial aid, and tracking and retaining students. He called what he was doing "enrollment management," which became the industry's term of art (and the tag assigned to offices today at hundreds of American colleges). In the 10 years that followed (Maguire departed in 1983 to form his own consulting firm), applications to Boston College rose by 48 percent to 12,414, and the graduation rate reached 85 percent, establishing a trajectory that leads directly to the record 34,090 applications for the Class of 2016 and a "most selective" designation in the current (and in many previous) *U.S. News and World Report* rankings. Photographed in the Office of Undergraduate Admission, Devlin Hall, on September 11 are members of the first enrollment management staff (from left): Robert Lay, then director of enrollment research and now dean of enrollment management; Patricia Casey '75, M.Ed.'81, then associate director of admissions and today senior vice president at Maguire Associates; Jack Maguire, CEO of Maguire Associates; Louise Hannah, who recently retired as support services supervisor in the Office of Undergraduate Admission; and Reid Oslin '68, GSSW'71, then assistant director of admission and recently retired from the University's Office of News and Public Affairs.

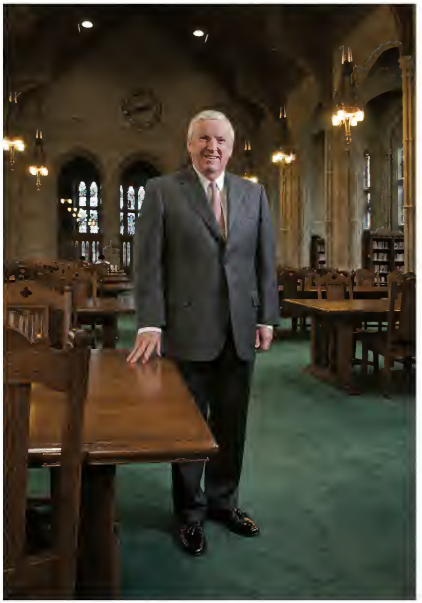
LIGHT the WORLD

PIONEERS

No one seems to know when the first African-American student enrolled at Boston College, such recordkeeping likely being deemed unimportant prior to the advent of affirmative action. Certainly the numbers were very small, and they remained so until 1968 when the University, which then counted 13 African-Americans among its 6,975 undergraduates, like many other universities came under civic (and religious, in the case of Boston College) pressure to make a concerted effort at racial inclusion. Using scholarships offered through what it called the Black Talent Program, the University enrolled between 34 and 48 (accounts vary) new black students in the fall of 1968. During the 2011–12 academic year, by contrast, 406 members of the undergraduate student body—5.1 percent—were of African-American descent, and the number reporting African-American, Hispanic, Asian, or Native American heritage was 2,289—that is, 28.8 percent. Among the earliest leaders of the African-American community at Boston College were Howard McLendon '75 (left), an American Baptist minister, who was recruited by Black Talent and oversaw the program while still an undergraduate, and who returned to the campus in 1992 as Interfaith Campus Minister, overseeing 11 student groups, including the Buddhism Club, the Muslim Student Association, and the Episcopal Eagles; Sylvia Simmons, M.Ed.'62, Ph.D.'90, H'11 (center), who in 1966 was named registrar of the School of Management, becoming the University's first female African-American administrator, and who has been a University trustee (1990–98) and a trustee associate (1998–present); and Wayne Budd '63 (right), senior counsel, Goodwin Proctor, LLC, who was a member of the University's Board of Trustees between 1980 and 1997, and has been a trustee associate since. Simmons holds a photograph of David Nelson '57, JD'60, H'79, the first African-American judge to sit on the United States District Court for the District of Massachusetts and the first African-American to be appointed a member of the Boston College Board of Trustees, serving from 1972 to 1995 and chairing the group between 1984 and 1987. In 1995, the University created an endowed chair (currently bestowed on a professor at the Lynch School of Education) in his honor. He died in 1998. The photograph was taken in the Cadigan Alumni Center on June 29.

FATHERS

The three Jesuit priests in the photograph have worked a combined 120 years at Boston College. James Woods, SJ, '54, M.A.T.'61, S.T.B.'62 (right) joined the University in 1968 as dean of the Evening College, which at his urging became the College of Advancing Studies in 1996. In May 2002, with a gift from Katharine B. and Robert M. Devlin honoring his service, the school was renamed the Woods College of Advancing Studies. After 44 years, Fr. Woods stepped down as dean in May 2012. Joseph Appleyard, SJ, '53, S.T.M.'58, H'12 (center) started his career in 1967 as a member of the English faculty. Beginning in 1987, he was for 10 years director of the Arts and Sciences Honors Program before being appointed founding vice president of the Office of Mission and Ministry, a post he held until 2010, when he was asked to take a senior administrative position with the New England Province of Jesuits. William Neenan, SJ (left), an urban economist, arrived from the University of Michigan in 1979 as the University's first Thomas I. Gasson, SJ, Professor. From 1980 to 1987 he served as dean of the College of Arts and Sciences, before becoming academic vice president and dean of faculties. Since 1998 he has been vice president and special assistant to the president. He has presided at 225 Boston College-related marriages. The three were photographed June 27 in front of the statue of St. Ignatius on the Higgins lawn.



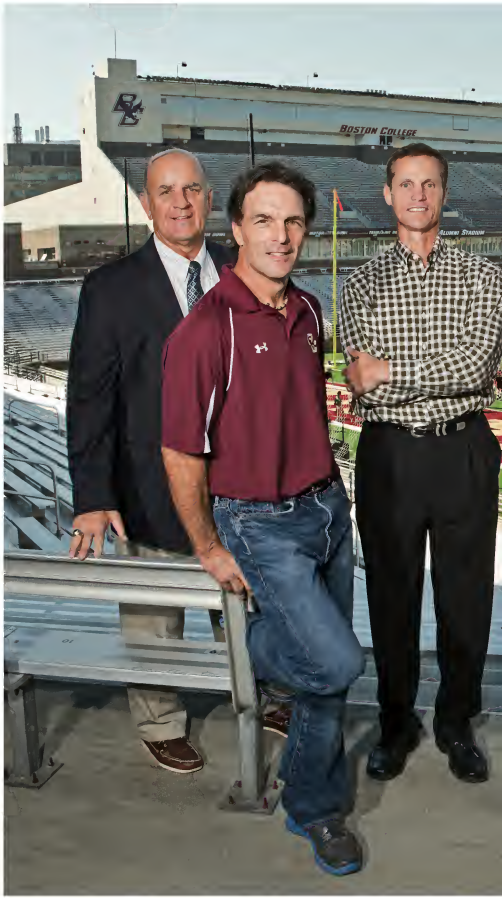
BOSTON COLLEGE MAN

A son of Boston's Roslindale neighborhood, Jack Connors, Jr. '63, H'07, was a "day-hop" at Boston College, earning his tuition selling hot dogs at Fenway and driving a taxi. After graduating he did a brief stint in the military, sold TV dinners to supermarkets in New York City, and then joined BBDO, where his work on the Dodge account threatened to land him a promotion to Detroit—"a life sentence," he recalls. Fleeing to Boston with his wife, Eileen '66, MSW'95, in 1968, he cofounded Hill, Holliday, Connors, Cosmopulos Inc., an advertising agency that he led for 38 years, serving as chief relationship builder and rainmaker. HHCC was among the 20 largest agencies in the country when he retired in December 2006 to run a family philanthropic foundation. Connors's charm, intelligence, and tenacious practicality gained him not only accounts but also appointments to the boards of the Boston Ballet, Wang Center for Performing Arts, Brandeis University, Harvard Medical School, and Partners HealthCare, which he chaired for 16 years. He has been a University trustee for 33 years (six as chairman), a record not under threat. Viewed by many as the quintessential "Boston College man" (an early 20th-century phrasing), Connors is more significantly a link that holds old BC and old Boston and what has replaced them in graceful tension. He was photographed on October 2 in Gargan Hall, Bapst Library.

THE CHEMISTS

Early in the 1970s, a group of young chemistry faculty trapped among the mullioned windows and sloped ceilings and leaky drains in the upper reaches of Devlin Hall (a 1924 science structure), began to importune the University for doctoral and post-doc students, equipment, and time away from teaching for grant-worthy research. Obstinate and energetic (and, for the most part, endearing), they convinced Boston College to solicit a review of the department by nationally respected scientists. The four-person review concluded (as the faculty knew it would) that the chemists' complaints were meritorious, and that ambition and talent (and Boston College's reputation) risked being harmed by the weight of the handicaps the department faced. Boston College proffered resources and, a decade on, in 1985, a departmental report noted that grant revenues had quadrupled to $1.1 million, and publications per year had doubled to 35. In 1991, the 109,000-square-foot Merkert Chemistry Center opened, the first and, to date, the only campus building given over to a single department. Among the young Turks who moved, unbidden, to radically change Boston College's approach to science—an alteration that has since been effected by newer generations of faculty in the departments of physics, biology, psychology, mathematics, and earth and environmental sciences—were, from left, professors Paul Davidovits (who began at Boston College in 1974), Thomas A. and Margaret A. Vanderslice Professor of Chemistry T. Ross Kelly (1969), and Evan Kantrowitz (1977). They were photographed July 18 in Merkert 311.

Supplied Air



BOWLERS

On New Year's Day, 1940, the Boston College football team played in its first bowl game since before the turn of the century, losing to Clemson in the Cotton Bowl Classic, 6–3. The following year, the Eagles took on Tennessee in the Sugar Bowl and won 19–13. Two years later, in 1943, they played Alabama in the Orange Bowl, losing 37–21. It would be 40 years before the Eagles, led by quarterback Doug Flutie '85, would return to postseason action—in the 1982 Tangerine Bowl, followed by the 1983 Liberty Bowl, followed in 1985 by a return to the Cotton Bowl, in which the Eagles defeated the University of Houston 45–28 for their first postseason win in 44 years. Since then, over nearly three decades, the football team has made 16 bowl appearances, including eight consecutive wins beginning in 2000; and the expectation that Boston College would participate in a postseason bowl replaced the conviction—which had virtually ruled for eight decades—that they would not. Members of the Cotton Bowl team that changed everything, photographed in Alumni Stadium on September 13, included (from left): Barry Gallup '69, Boston College associate athletic director for football operations, who as a coach awarded Doug Flutie the team's last scholarship for 1981; Flutie, college football analyst, NBC Sports; Gerard Phelan '85, senior vice president, RR Donnelley; Peter Holey '85, commanding officer, vice unit, Lynn, Massachusetts, police department; Ted Gaffney '86, MBA'88, president, Beacon Rail Leasing, Inc.; and Kevin Snow '85, principal software engineer, SimpliVity Corporation.

learning experience

HOW LAW SCHOOLS—AND THE LEGAL PROFESSION—CAN DO BETTER

BY VINCENT D. ROUGEAU

LAW SCHOOLS HAVE LATELY JOINED motor vehicle registries and the U.S. Congress on the growing list of unpopular American institutions. Some schools have done more than others to earn the disfavor—for instance, by circulating questionable data on how many of their recent graduates find suitable employment. At the same time, some out-of-work recent graduates have undertaken what they see as poetic justice: suing their alma maters, alleging that their bleak job prospects point to fraud. More than a dozen suits have been filed, with the list of accused including the law schools of Hofstra and DePaul universities and the University of San Francisco. As of September, judges have thrown out suits in Michigan, Illinois (against DePaul), and New York; the remainder await consideration. »

Recently, members of Congress—and most notably Democratic Senator Barbara Boxer of California and Republican Senators Charles Grassley of Iowa and Tom Coburn of Oklahoma—have turned an investigative eye on law school recruiting, as well as on the student debt that now averages close to $100,000 per student at private law schools, a 200 percent increase in the past 25 years. Repayment normally begins as graduates head off to look for high-paying jobs, which, for many, simply won't exist. In 2010, the median starting salary of law graduates in private practice was less than $63,000. Drawing on American Bar Association (ABA) data, the *New York Times* reports that barely half (55 percent) of all law school graduates in the class of 2011 found law-related work within nine months of completing their education. According to the *Chronicle of Higher Education* (citing the Bureau of Labor Statistics), between January 2008 and September 2011, the legal field suffered a net job loss of roughly 4.3 percent, even as the size of law school graduating classes nationwide grew.

What's more, law schools have endured embarrassing accounts of their efficacy in the media—stories about newly minted lawyers who don't seem to know what they're doing once they arrive at their first law firm job, about contracts classes during which students never see a contract and criminal law classes where plea-bargaining is not mentioned.

Such developments have prompted observers to speak fairly enough about a growing crisis of confidence in law education, and have led members of the legal profession, including some law school faculty, to open a public conversation on the issues in blogs with titles like "Inside the Law School Scam" (by Paul Campos, a professor at the University of Colorado, Boulder, Law School) and "The Jobless Juris Doctor" (by an anonymous 2009 law school graduate).

Proposals to deal with the crisis have started flowing. In 2011, Senators Boxer and Grassley called on the ABA (self-described as "the world's largest voluntary professional organization") to require that accredited law schools furnish their applicants with transparent, detailed employment data, including salaries of alumni. The ABA has responded by revising its annual questionnaire to law schools and will make much of the information it collects available to the public. Two Yale Law School professors, Akhil Reed Amar and Ian Ayres, have proposed that law schools return half-tuition to students who decide to quit after the first year—a way of discouraging schools from admitting paying applicants who are unlikely to succeed. Many critics want to go further, by discouraging *qualified* students as well from entering law schools. For example, in his book *Failing Law Schools* (2012), Washington University law professor Brian Z. Tamanaha recommends tightening eligibility for federal student loans for law school. His argument is based on a purely monetary assessment: that law school is a raw deal for most students, because the costs are out of proportion to the expected financial returns, by his calculations.

Other observers and practitioners stress that the education itself has to change. There is near-universal agreement that law schools need to prepare their students for the practice of law with courses emphasizing basic procedures and conventions at least as much as theory and case study.

All these remedies take aim at real problems. At least some of them should be enacted. And yet they collectively fall short of what's needed in this country, which is a broad rethinking and restructuring of legal education and the legal profession itself. The changes underlying the profession's current problems, including the loss of many high-paying legal jobs, are permanent.

LAW SCHOOLS NEED TO PRE-EDUCATE POTENTIAL students to think more clearly about why they want to be lawyers. They can start by being honest about the material rewards. What has changed fundamentally in the law profession is the high-flying economic model that made it possible for major firms to offer lavish salaries to new associates who performed rote tasks as part of their training. That model is no longer sustainable or even warranted, due to automation (the development of software to aid document discovery, for example) and outsourcing (to both domestic and offshore contract attorneys). As a survey conducted last fall by the *Wall Street Journal* bears out, clients are increasingly unwilling to pay a high price for the billable hours of lawyers-in-training.

Would-be lawyers have to be taught to see the law not as a clear path to riches, but as what it has been historically—a respectable middle-class profession. Too many current applicants do not see the law this way; they must be enlightened, even at the risk of driving some of them into MBA or engineering programs.

No small part of the challenge is to revitalize the idea of law as an honorable calling, not simply a career. As a professional school within a liberal arts Jesuit university, Boston College Law School has always tried to nurture in its students a sense that they are preparing for a vocation in life that, whatever area of law they choose to enter, is a profoundly important way of serving others. Every law school should make clear that it is not a place for students who can't think of anything better to do, or who would be just as happy in a management or engineering masters program.

On the tactical front, law schools should do more to ensure that their new graduates are "practice-ready," as the ABA emphasized in a nonbinding resolution last August. That means offering more and better clinical opportunities, internships, and classes that get down to workaday matters such as how to write a contract or negotiate a plea bargain. Law schools ought to be able to offer this preparation while

continuing to do what they do best, which is training students to think critically and nimbly under pressure, write clearly and persuasively, and bring coherence to complex situations.

Tinkering with the curriculum, however, will not meet the challenge of shaping lawyers for the expanding needs of corporations, the middle class, and the poor. Radical measures are in order. It is time for the legal world to consider adapting (again) a hallmark of medical education. Graduates of medical schools are not expected to be practice-ready. They have their degrees, they have been around patients, but they are not yet licensed to practice medicine. For that, they need to undergo an apprenticeship during which they apply their knowledge to the treatment of patients, supervised by experienced practitioners. Recognizing this to be a further and necessary stage of training, medical school graduates do not enter a hospital expecting to draw the salary of full practitioners, though interns and residents do get paid for their work—and their work is of value to the hospitals.

MEDICAL SCHOOLS DO NOT TRAIN THEIR STUDENTS IN RESIDENCY PROGRAMS; DOCTORS DO. AND A SIMILAR SYMBIOTIC RELATIONSHIP COULD EXIST BETWEEN LAW SCHOOLS AND PRACTICING LAWYERS.

THE CURRENT STANDARD OF THREE YEARS OF LAW school following on four years of college is fairly recent in this country—an achievement of the mid-20th century. Prior to then, legal training traced a meandering and varied course through the states, from the launch of early American law schools appended to colleges and private law offices immediately after the Revolution, to a democratization phase during the Age of Jackson that saw law schools dwindle (and elected judges proliferate) and bar requirements diminish (one state, New Hampshire, began allowing any desirous citizen over 21 to practice law). Apprenticeship to a lawyer was always a career pathway, but that form of experience, too, lost favor in the 1830s, with only 11 out of 30 U.S. jurisdictions requiring it. In most states, entry to the bar was contingent only on passing a loosely structured oral exam.

A growing appreciation of professionalism in fields such as pharmacy and medicine—and eventually law—led to the creation of the ABA in 1878 and to a resurgence of college-affiliated law schools. These schools were meant to complement office apprenticeships with one, two, or three years of academic study (with or without the prerequisite of a bachelor's degree). At the same time, states slowly came around to mandating apprenticeships. (As late as 1922, no state flat-out required law school.) In 1917, 36 out of 49 jurisdictions required formal legal training of some sort, whether guided by an active attorney or by professors. Out of these two fonts of legal education—the office and classroom—arose a tension and alliance between the bar and academe that has continued in varying measure to this day. No state currently requires apprenticeship, but several (California, Maine, New York, Vermont, Virginia, Washington, Wyoming) continue to accept it as a form of preparation, in whole or in part.

I BELIEVE THERE IS A NEED FOR A FORMAL SYSTEM of practical preparation, a one-year legal apprenticeship ending with a certification or credential to practice law. The apprenticeship could follow three years of law school—or, under a broader restructuring, take the place of, or be integrated into, the third year. Law apprentices would occupy a professional stratum somewhere between paralegals and attorneys.

This is standard practice in some legal systems, notably those of the United Kingdom and Canada. Realistically, however, I would not expect or perhaps even wish to see such a system become universally mandated in the United States. Some students who are especially distinguished, or who have carved out a highly marketable specialization through coursework and summer positions or internships, may not need a post–law-school period of training to qualify for a full position in a firm. And there have always been students who are not on the law-firm track, who are headed instead into business, government, or nonprofit work. The juris doctor is a dynamic degree, reflecting skills that travel well in other professions (and law schools ought to help students prepare for work in those, as well). All that said, growing numbers of law graduates are finding it exceedingly hard to land their first job. For them and for others, apprenticeships would be a boon.

It will be up to the schools to start devising models for apprenticeships. To this day, top law firms still hire the most promising young associates at top dollar; they have responded to recent economic shifts by simply hiring far fewer of them. Firms have to be persuaded that law internships, like medical residencies, are worthwhile, for them and their clients. Law schools can help by piloting programs with alumni who are partners at law firms, general counsels, and in other positions that might provide good learning opportunities for lawyers-in-training. Schools can also structure their curricula in ways that allow students to earn credit for what amount to apprenticeships; many law schools, including Boston College, provide semester-in-practice programs, through which students receive credit for work in a professional setting. Boston College Law School recently created the position of faculty director of experiential learning, to develop and coordinate opportunities for "real-world" education within and beyond the classroom. (Professor Paul Tremblay is the first holder of the post.)

But there will be no substitute for the legal profession taking responsibility for the development of its members. Medical schools do not train their students in residency programs; doctors do. And a similar symbiotic relationship could exist between law schools and practicing lawyers.

SOME WOULD SAY: WHY BOTHER? AREN'T THERE already too many lawyers? I think the opposite is true. There aren't enough of them. Countless people in America lack access to competent legal assistance, and I am speaking of not only the poor but also the broad middle class. Studies dating to Cornell University Law School professor Roger C. Cramton's seminal 1994 article, "Delivery of Legal Services to Ordinary Americans," have documented the unmet need in this country for basic, cogent legal advice on matters ranging from mortgage refinancing and long-term care insurance to employment law and special education.

Consider the social and economic damage wrought by home-lending practices in recent years. How many homeowners would have been spared the personal and financial devastation of foreclosure, had they received proper legal representation? With a legal advocate in the room, how many would have renegotiated documents with questionable lending provisions, or simply walked away from a bad proposition? There was a time not so long ago when, in most states, a buyer or seller of a home could not legally carry out the transaction without representation by an attorney. Over the past quarter century, however, those requirements were lifted due to pressure from banks, title companies, and the real estate industry. It is time to consider such a stipulation again.

Another example: Surely, many of the tens of thousands of Americans—farmers, ranchers, and others—who leased their lands for gas drilling (including hydraulic fracturing, or fracking) and whose properties have been environmentally damaged, are wishing they'd had legal advice before signing contracts that left gas companies largely unaccountable. "If you've never seen a good lease, or any lease, how are you supposed to know what terms to try to get in yours?" one property owner told the *New York Times,* for an article titled "Learning Too Late of the Perils of Gas Well Leases," published in December 2011.

Often, people can afford to hire a lawyer but don't, because they have an exaggerated notion of what the bill will be. They don't realize that a few billable hours or even days can spare them greater expense, as well as heartache. Or they simply can't find a competent attorney in their area to provide a particular service. I know this from experience as well as from research. Several years ago, my mother asked me to help find a lawyer to assist her in establishing legal guardianship over her sister, who could no longer care for herself. We searched for weeks to secure a lawyer in her town who was willing and able to deliver the service. (If my mother had slipped and fallen on an oil rig, she would have had an easier time getting representation in the part of Louisiana where she lived.) My aunt died before we found someone suitable. Had we been able to get the legal help we needed when we needed it, the process of settling her affairs would have been much simpler. In the end, it took years to probate her estate.

For people who are struggling economically, or who face complicated legal issues, the cost of representation can indeed be an obstacle, and representation must be extended to them. Large companies and wealthy individuals shouldn't be the only ones supported in the increasingly complex transactions of everyday life. Solutions may be gleaned from other affluent nations (Austria, Germany, the Netherlands) where middle-class people often have legal insurance akin to health insurance, and where litigiousness, ironically, is much reduced. Our government has helped create markets in the past: There was no such thing as a 30-year mortgage with an affordable down payment, for instance, until the Federal Housing Administration provided such loans, after World War II. Law schools might join government in finding ways to encourage more students to tend to ordinary people's legal needs. For example, recent law graduates who serve the underserved in a solo practice might receive loan forgiveness from either their school or government-backed lenders or both. Small and medium-size law firms could also assign such work to lesser-paid apprentices, who would learn a specialty in the bargain. ■

Vincent D. Rougeau is the dean of Boston College Law School and the author of *Christians in the American Empire: Faith and Citizenship in the New World Order* (2008). A small portion of his essay appeared in the July/August issue of the *Atlantic* magazine.

SOPHOMORE YEAR

Last season, Steve Donahue led a team of mostly freshmen

BY DAVE DENISON

PHOTOGRAPHS BY LEE PELLEGRINI

It's a Thursday afternoon in September in the Power practice gym on the second floor of Conte Forum. The sounds of thumping leather and squeaking shoes on the glossy hardwood have momentarily come to a halt. Six members of the Boston College men's basketball squad are clustered around the far basket. They're listening to a short middle-aged man in black high-tops, baggy maroon shorts, and a gold T-shirt. It's Coach Steve Donahue, former point guard and 1984 team captain for Ursinus College, now 50 and in his third year as head coach of the Eagles. He's got two hands on the basketball, feet planted, and is about to make a move in the low post.

Donahue lowers his shoulder, swings the ball around, and steps recklessly toward the basket. That's a good way to get called for an offensive foul, he says.

OPPOSITE: Donahue, overseeing defensive drills at the Power gym in September. At left is Lonnie Jackson '15; at right, Jordan Daniels '15.

BOSTON COLLEGE
20

He's neither effusive with praise nor harsh with criticism. Not the histrionic type. If he likes what he sees, it's "there you go, there you go."

And it violates a fundamental rule he's been emphasizing in practice sessions through the summer and fall: "Catch and look." Don't catch, turn, put the ball on the floor, and then look up. "That's what we did last year," he tells the players. Then he re-enacts the move the correct way. He cleanly pivots, swings the ball around low, head up, ready to either pass, dribble, or shoot.

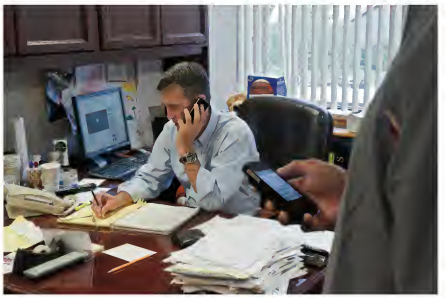
The reference to "last year" is not lost on anyone. With mostly freshmen on the floor, the Eagles compiled a 9–22 record in the 2011–12 season, the most losses in team history, and ended up at the bottom of the Atlantic Coast Conference (ACC). Yet to Donahue "last year" represents not only the team's inexperience but also a mistake on his part. He believes he got things backwards by trying to teach offensive plays and defensive strategies at the expense of the basics—footwork, ball control, court awareness. This year he's breaking the game down into pieces before he tries to get his team to put it all together.

Practice resumes. Donahue is on the floor, working up a sweat, as are his three assistant coaches, Nat Graham, Akbar Waheed, and Woody Kampmann. This is hands-on coaching, and Donahue is like a wiry field marshal, directing the action but with a quiet down-to-business style. He's neither effusive with his praise nor harsh with his criticism. Not the histrionic type. If he likes what he sees, it's "there you go, there you go." If he doesn't, he stops the action for a moment of instruction, or he pulls a player aside for a brief tutorial. There's no need for a ref's whistle. Donahue signals the starts and stops with a piercing whistle through his teeth. Between drills he pulls a folded sheet of paper from his pocket and reviews his plan.

How does a coach go about picking up the pieces after a 9–22 season? To gain insight into the project of rebuilding a basketball team—or, really, a basketball program—I checked in with Donahue regularly over a six-month stretch, starting with a practice in April just weeks after the Eagles lost in the opening round of the ACC tournament in March to North Carolina State, 78–57. I sat down with him in his office in June and again in September, and attended several practice sessions that month.

The first thing to know about Donahue is that he is in familiar territory. In 2000, he started a decade of coaching at Cornell University with a year of 7–20 followed by a year of 5–22. From there, Cornell's record improved steadily as the Big Red took three straight Ivy League titles, in 2008, 2009, and 2010, making it to the NCAA round of 16 in that final year. He got off to a strong start at Boston College, with the Eagles going 21–13 in 2010–11, his first season. But that year he was heading a team he inherited from Coach Al Skinner. Last year he had a mix of his own recruits with a few holdovers. This year it's his team, 100 percent.

When we spoke in June I mentioned the just-concluded NBA championship series, in which the Miami Heat had bested the Oklahoma City Thunder. Donahue didn't dwell on losing his junior point guard, Reggie Jackson, to the Thunder in summer 2011. Instead, he said he admired the way Oklahoma coach Scott Brooks built a championship contender over four seasons. And he recalled something Brooks said after his first season, when the Thunder went 23–59. "We're not really losing," Brooks had said, "we're just learning how to win." That's exactly how Donahue says he felt when the Eagles' season ended last March.



After viewing a recruiting tape in his office, Donahue talks by phone with a high school coach as assistant coach Akbar Waheed checks travel schedules.

In the coaching circle are, clockwise, Donahue, Ryan Anderson '15, Eddie Odio '15, Olivier Hanlan '16, and Daniels.

THE TINIEST PART OF A COACH'S JOB IS THE PART fans get to see. They watch him on the sidelines—pacing in front of the bench, drawing up plays on a clipboard during timeouts, shouting to players, yelling at referees—and some may assume the rest of his job consists of doing pretty much these same things during practices. The element that few people see, or even get to know about, is the job of recruiting young players with an eye to how they might fit into the coach's plan in three or four or five years.

By the time I sat down with Donahue in June in his office just a few paces from the Power gym, his roster for 2012–13 was almost in place. He's got a corner office that has the feel of a modest executive suite—a window view of the Flynn Recreation Complex behind him, a desk, and two leather-seated chairs for visitors. (Down the hall is a video library with four walls' worth of tapes and DVDs of Eagles games going back into the 1990s.) He had eight sophomores who were part of last year's trial by fire and one junior, 6'6" guard Danny Rubin. In May he snared junior Alex Dragicevich, a transfer from the University of Notre Dame, who will practice with the team this season but won't be eligible to play until next year. He had also recruited two freshman guards, 6'2" Joe Rahon from San Diego and 6'4" Olivier Hanlon from Quebec.

During the summer, Donahue brought on Andrew Van Nest, a 6'10" power forward who played for Harvard and will be a Boston College graduate student this year. He filled out the roster with 5'10" guard Steve Perpiglia, a freshman walk-on who is, like Donahue, from the Philadelphia area. (Perpiglia's high school coach is an old friend of Donahue's.) The addition of Van Nest gives the Eagles another big man to complement sophomore centers Dennis Clifford, a seven-footer, and K.C. (Kyle) Caudill, who is 6'11". They'll have size as well from 6'8" sophomore star forward Ryan Anderson and 6'7" sophomore forward Eddie Odio, who is an explosive leaper.

When you talk with Donahue about his recruiting strategy, you don't hear anything about a player's superstar potential, or whether he even has the makings of an NBA prospect. He's looking for a lot more than raw athletic ability. In Donahue's formulation, "We look for high-character kids who are skilled and tough." Included in the "high character" category is the athlete's dedication to academic work and his potential as a leader. Speaking of freshmen Rahon

and Hanlon, Donahue said, "Both those kids were incredible leaders on their [high school] campus, teachers raved about them, opponent coaches talked about them in great terms, they were great teammates, both were captains."

Coach Al Skinner racked up a 247–165 record at Boston College in 13 seasons, but he was not known for active recruiting—he delegated that job to his assistant Bill Coen (who left in 2006 to become head coach at Northeastern University). Donahue's style is the opposite. Though he sends his assistants Waheed, Graham, and Kampmann to do preliminary scouting, Donahue believes it is critical for the head coach to be talking to high school coaches, watching games in high school gyms, and meeting prospects early.

Donahue had all the players on his current squad of 14, including Van Nest, on his radar when they were in high school. When I asked why he reeled in Dragicevich after he announced his desire to transfer from Notre Dame, Donahue noted that he'd seen Alex when he was recruiting for Cornell. "I saw him play, he's a good student, our type of kid, our type of player," he said. The big advantage Donahue has now is the ability to offer athletic scholarships—an option he didn't have in the Ivy League, at Cornell. According to Izzi Metz, director of basketball operations, the NCAA allows Division I teams to have 13 players on basketball scholarships, and the Eagles will have 11 this year.

For his part, Dragicevich says he is grateful Donahue re-entered his life, after a tough couple of years at Notre Dame, where he felt he wasn't finding the kind of role on the team he wanted. Dragicevich told me he was drawn to Boston College because he sees Donahue as someone who "leads by example" and who teaches while he coaches. "There are some coaches where you can't really ask a question during practice," Dragicevich said. "He teaches a lot. I don't think you find a lot of coaches at this level who do as much teaching. He knows as much about the game as anyone I've met."

I asked Ryan Anderson what it was like being recruited by Donahue. "I was a pretty highly recruited player out of California," Anderson said. "He really just showed me clips from his Cornell days of forwards playing in his system that, no knock to them, but were less athletic and a little less skilled than what I am and they were having tremendous success. And he just pitched to me that if you work at it, with your talent level and your athleticism, playing for me is going to be the most successful time for you."

Sometimes, of course, events don't break Donahue's way. After a September practice session, Donahue mentioned that he'd be out of town recruiting for the next two days. He was flying to Chicago, where he would rent a car and drive downstate to Peoria. It was clear he had high hopes for a recruit, though he didn't name the player, since rules restrict coaches from publicizing their prospects. He planned to have dinner with the young man's parents and said he hoped to play the Mariano Rivera role, referring to the famed New York Yankees closer.

The next week I asked Donahue how it went. His enthusiasm for the player was undiminished, but he seemed to have sensed it wasn't going to happen. He mentioned Valparaiso University in Indiana as a strong competitor. Sure enough, news broke a few days later that 6'7" forward Alec Peters, considered one of the top 10 high school players in Illinois, had signed a letter of intent with Valpo.

Was it a big deal? Aren't there dozens, even hundreds, of high school basketball players in the country who will make great college players? Donahue assured me it's not so easy—there may be hundreds of good basketball players, he said, but not many have all the qualities he is looking for. "There aren't a lot of guys with the ability to play in the ACC physically, [who have] athleticism and size, and all those other characteristics that are critical to us. There's not a lot. Trust me. We scour the world for kids."

OPPOSITE: 6'10" forward Andrew Van Nest, a graduate student. RIGHT: Donahue with assistant coaches Nat Graham and Waheed, reviewing last year's game tapes.

He tracks shooting percentages in practice, and he'll sometimes have a player shoot baskets on his own with an assistant keeping accounts.

With September being a month in which coaches are allowed to contact high school players and their families, Waheed and Graham were, that very day, on their next recruiting mission. Donahue will move on to Plan B, or C, or D, in the competition for talent, all with an eye toward the chemistry of a team several years down the line. "Recruiting is so fluid," he said. "The reality of it is, things change almost daily. There's so many variables that go into it that we're constantly talking about where we're at with certain guys and where are we going with it."

DUE TO AN NCAA RULE CHANGE EARLIER THIS year, men's basketball coaches were allowed for the first time to hold summer workouts. (Previously, players could only practice on their own, without coaching.) Donahue led practice sessions in the Power gym for the 12 players who were on campus enrolled in summer courses. In August, the entire team took a 10-day trip to Spain, where they competed in four exhibition games against Spanish professional teams (the Eagles' record: 0–4). Donahue saw the trip, a first for Boston College's program, as more than just a way to get in some scrimmages. When players and coaches bond away from the practice gym, often the result is greater team harmony and trust in one another—intangibles that coaches know make a difference in team sports.

By September, Donahue had reviewed video of the games in Spain with each of the players. Back in the Power gym, he was leading them in drills with a sense there was little time to waste. In the preseason, as in the summer, coaches are limited to two hours a week of "skill instruction" with each player. In early September, they are permitted to work on skills with four players at a time (full-squad scrimmaging practices don't start until mid-October). So on early September afternoons, Donahue would work twice a week with part of the team for one hour and with another group for the next hour.

The scoreboard clock in the gym, set for 60 minutes, counts down the time. Donahue starts with footwork drills, then moves on to two-on-two and three-on-three exercises. He's got players passing out of double-teams, or grabbing rebounds and making an outlet pass, or passing to a player behind the three-point line.

I noticed at one point that there was no such thing as casual shooting in these workouts. Every time a player would clang one off the rim he reacted as if he had just missed an important basket. At the end of one practice session, it became clear why. Donahue walked over to the scoring table and received a sheet of paper from a student assistant that looked like it was written in code. It was a record of every shot a player took, with a circle for misses and a marked-in circle for makes. "Our philosophy is, once you walk in between those black lines, everything matters," Donahue explained later. He tracks shooting percentages in practice, and he'll sometimes have a player shoot baskets on his own with an assistant keeping accounts.

Donahue wants a sharpshooting team, including from the three-point line. He said he keeps another statistic that hardly anyone else pays attention to: how many of his team's baskets are assisted. He doesn't expect the team to succeed with great one-on-one play; he wants good passing, which he believes makes for good shooting. "My first year here, we assisted on 60.4 percent of our baskets. That was number one in the ACC," he said. The league average, he said, was about 53 percent.

Hanlan stops by the video conference room to discuss class schedules.

Bringing it in—the end of a practice session. At left is Izzi Metz, director of basketball operations.

Another expectation of Donahue's is that his team play at a fast pace. "If you can get early offense before the defense is set, you have a better chance of scoring the basketball," he said. But isn't that a much harder way to play? Haven't some teams succeeded by slowing down the pace? "That's just not something I believe in," he said. "I want us to be hard to guard. I want them to be on their heels. I want to be able to utilize the court as a whole, so there's more space for us to make quicker passes and bigger shots."

You can see in Donahue's practice sessions that there's a fine line between playing an up-tempo game and getting hurried and reckless. There are times he reminds players to slow down, or, as he put it on one afternoon, to "slow ourselves down mentally as we get to the execution area." There's a tricky balance to be sought between thinking and thinking too much, between playing by instinct and, in a catchphrase often repeated by his players, showing a good "basketball IQ." Coaches can begin to sound almost mystical when they talk about that balance. As Donahue explained it, "There's got to be a fastness about the game that you can slow down to your pace. That's what great players do. The game goes slower for them, even though they're playing fast."

I asked Donahue what kind of win-loss record he's expecting this season. That's not the kind of target he sets, he said. "There's a certain vision we all want and I talk about it with our guys. I want to be an NCAA tournament team. That's what we all should be shooting for. That is out there. That is front and foremost. But more than that, I want to play a certain way, and win a certain way, and do things a certain way that will be a lot harder to put your finger on."

He sees it as a great advantage that 11 out of his 14 players are likely to be with him for at least three years (four years for the four freshmen). "When you're building a team, my goal is to have that team attain their own independence and accountability," he said. "So it's not just the coach putting down the whip, and saying it has to be that way. To be honest, if a coach has to consistently do that, you're really not going to maximize your potential. The potential will be reached when that group of guys wants nothing else than to impress and please their teammates first and foremost." ■

Dave Denison is a writer based in the Boston area. *BCM* has previously featured his profiles of Sheriff Andrea Cabral '81, novelist Chuck Hogan '89, and Ponzi scheme whistleblower Harry Markopolos MS'97.

C21 Notes

CONTENTS

40 On authority
A brief history of the modern magisterium

43 There's something about Eve
What women bring to the conversation among faiths

On authority

By Richard R. Gaillardetz

A brief history of the modern magisterium

In the Middle Ages, the primary arbiters of theological disputes were the theology faculties of the great universities, such as those in Paris and Bologna. The term *magister* referred to various teaching authorities in the Church. Thomas Aquinas famously distinguished between a *magisterium cathedrae pastoralis* (a pastoral teaching office generally exercised by the bishops) and a *magisterium cathedrae magistralis* (a teaching authority exercised by masters of theology—i.e., scholars). Indeed, into the 19th century, the pope and bishops played a relatively peripheral role in the resolution of doctrinal disputes.

When the pope and bishops did intervene, their method was discreet. Consider, for example, the late 16th- to early 17th-century *de auxiliis* ("regarding the divine helps") controversy, waged between the Jesuits and the Dominicans over the relationship between divine grace and human freedom. (The Jesuits maintained Dominicans slighted the latter; the Dominicans felt the Jesuits undervalued the former.) The papacy inserted itself into the dispute only after the two religious orders began accusing each other of heresy. Papal investigations begun under Pope Clement VIII in 1594 came to their conclusion two papacies later, under Pope Paul V in 1605. The process included 17 formal debates before the pope involving representatives of the two positions. Finally Pope Paul V settled the matter in a decree that prohibited either side from condemning the views of the other, reminding both factions of the need for humility when delving into the holy

A hand-tinted 1870 photoscopic image of St. Peter's Basilica, with a view of the papal throne created by Gian Lorenzo Bernini in 1657–66.

mystery of God. Such forbearance would be snuffed out by the threatening winds of modernity.

In the 18th century, the Catholic Church confronted an Enlightenment rationality that appeared to marginalize religious authorities as a source of religious truth. Church leaders saw the French Revolution for what it was—the death knell of Christendom and of any hope for a stable partnership between Church and state. (T. Howland Sanks put the Church's plight succinctly in his 1992 book, *Salt, Leaven, and Light: The Community Called Church*. If the Age of Reason threatened the Church's intellectual authority, he said, "the Age of Revolution threatened its very existence.")

With the birth of modern liberalism came, in simplest terms, the exaltation of the individual. And with this elevation came a predominantly negative understanding of freedom as freedom from external constraint. In a 1994 essay, Rev. Joseph Komonchak described the perspective of 19th-century Church leaders. For them, he wrote, "Liberalism had its origins in Satan's 'Non serviam' [I will not serve]," but it took shape "in the Lutheran revolt against the Church's authority and on behalf of free examination; in the naturalism of the Renaissance; in the Enlightenment's repudiation of tradition . . . and community; in the secularization of the political sphere; in the possessive individualism of capitalist economics; and in the cultural anarchy produced by an unrestrained freedom of opinion, speech, and the press." What was required, in the eyes of Catholic leadership, was an aggressive, comprehensive response: the establishment of Roman Catholicism as a "counter-society" (Komonchak's term). From a confident engagement with the world, the Church moved toward a defensive, siege mentality, with pronouncements against state interference in Church matters, denunciations of anti-clericalism, and a repeated assertion of the state's obligation to preserve the right of Catholics to practice their faith. In his 15 years as pope (1831–46), Gregory XVI produced a series of condemnations of various aspects of modern liberalism, in the encyclicals "On Church and State," "On Civil Disobedience," and "On Liberalism and Religious Indifferentism." Pope Pius IX (who served 1846–78) was initially open to the liberal impulse, but was shocked by the wave of nationalist

revolutions that swept Western Europe in 1848. He would henceforward advance Gregory's program, most famously in the *Syllabus of Errors* (1864), with its repudiations of religious freedom and autonomy of conscience.

With the pontificate of Leo XIII in the late 19th century, the Church embarked, albeit temporarily, on a more positive, if still cautious, engagement with the issues of the larger world. In his 1891 encyclical *Rerum Novarum* (on the "rights and duties of capital and labor"), for instance, Leo declared, "Everyone should put his hand to the work which falls to his share [and] should rest persuaded that the main thing needful is to re-establish Christian morals." Moderation gave way to vituperation, however, in the writings of Leo's successor, Pius X (1903–14), reflected in *Pascendi Dominici Gregis* (an encyclical on the doctrines of modernists) and *Lamentabili Sane* (the "Syllabus Condemning the Errors of the Modernists"). A critical stance toward society prevailed into the first half of the 20th century, with the papacy issuing sharp rebukes of significant elements of modern capitalism, socialism, industrialism, and state encroachment in what were held as Church matters.

At the heart of this construction of Roman Catholicism as a "counter-society" was the creation of a vast institutional apparatus, with the papacy at its head. It is no coincidence that it is only at the beginning of the 19th century that the term "magisterium" acquired its modern meaning as a reference to, first, the authority of the pope and bishops and then to the Church hierarchy overall. Although, from this period on, the term would refer to the teaching authority of pope and bishops, the rise of Ultramontanism, with its emphasis on papal sovereignty, guaranteed that it was the teaching authority of the pope that constituted its essential core. Over the course of little more than a century, from Gregory XVI to Pius XII (whose reign began in 1939 and ended in 1958), the papacy was transformed from the doctrinal court of final appeal to the supreme doctrinal watchdog, vigilantly scanning for any sign of theological innovation.

It is worth noting that the principal instrument of papal teaching authority in the Church today, the encyclical, is a relatively recent development, first employed in the 18th century by Benedict XIV. His encyclicals were very brief and tended to be either disciplinary or exhortatory. In the 19th century, when Gregory XVI and Pius IX made more use of the encyclical, often addressing doctrinal matters, they too wrote tersely. In their condemnations of erroneous views, it seems there was no intention of stimulating new theological insight.

With encyclicals such as *Aeterni Patris* ("On the Restoration of Christian Philosophy," 1879), *Providentissimus Deus* ("On the Study of Holy Scripture," 1893), *Satis Cognitum* ("On the Unity of the Church," 1896), and *Rerum Novarum*, Leo XIII instigated a significant shift in the role of the pope toward teaching. His pontificate began an era of extended theological treatments issued by popes in formal magisterial documents on important topics. Pius X would follow the precedent with *Pascendi*, and both Pius XI and Pius XII would issue lengthy encyclicals during their successive pontificates.

IT WAS PIUS XII, IN HIS 1950 ENCYCLICAL *Humani Generis* ("Concerning Some False Opinions"), who effectively limited the task of the theologian to faithfully explicating what the pope and bishops proclaimed. Theologians, he said, were teachers of the faith only by virtue of a delegation of authority from the bishops. They should be expected to submit their work to scrutiny and to potential censorship by the magisterium.

The new restrictions were not absolute, to be sure. The Church's dogmatic manuals acknowledged the legitimacy of limited speculative discussion, but only among accepted experts and with narrow opportunities for publication. Given that not every doctrinal proposition carries the same weight, the manuals made use of a sophisticated system of "theological notes" to specify the authoritative status of the proposition at hand. Such notes were formal judgments by theologians or the magisterium on the precise relationship of a doctrinal formulation to divine revelation, and their purpose was to avert confusion between binding doctrine and theological opinion. The assumption was that if theologians discovered a significant difficulty with a doctrinal formulation that had not been proposed infallibly, they were to bring it to the attention of the hierarchy in private.

The Second Vatican Council (1962–65) offered a new framework. It largely replaced the "trickle-down" theory of divine revelation, in which truths were transmitted exclusively to the bishops, with a theology of revelation rooted in the Trinitarian self-communication of God in the person of Jesus Christ by the power of the Holy Spirit. According to the council's Dogmatic Constitution on Divine Revelation, the whole Church was the recipient of revelation, not just the bishops. Although the bishops remain its guardians by virtue of their apostolic office, the Word of God resides in the baptized, who receive a supernatural instinct for the faith (*sensus fidei*)—a capacity to recognize God's Word, penetrate its meaning, and apply it in life.

Vatican II did not address the role of the theologian in any depth. However, it did insist that the work of biblical exegesis and theology must be done under the guidance of the magisterium, declaring that "Catholic exegetes and other workers in the field of sacred theology should work diligently together and under [its] watchful eye." The council reiterated the responsibility of theologians to interpret and explicate Church teaching faithfully. But that was not all: "It is the task of the whole people of God, particularly of . . . pastors and theologians," Vatican II stated, "to listen to and distinguish the many voices of our times and to interpret them in the light of God's word." Theologians must consider new questions—"recent research and discoveries in the sciences, in history and philosophy." And they must spread the answers by developing "more efficient ways of communicating doctrine to the people of today."

Vatican II took on topics that included religious freedom, ecumenism, authority of conscience, and the sacramental foundations of the episcopate. And it did so with theologians and bishops collaborating at numerous points in the process of promulgating its 16 major documents. Both individual bishops and regional

episcopal groupings sought out theological experts such as Yves Congar, OP; Karl Rahner, SJ; Rev. Joseph Ratzinger; and others, asking for theological background, position papers, and unofficial draft texts. Jared Wicks, SJ, writes (in *Doing Theology*, 2009) of a "well-functioning epistemological duality" that took shape between the "consultative thought" of theologians and the "decisive judgments" of the council's members. This substantive cooperation, vital to the council's success, raised hopes for a new theologian-magisterium relationship.

The early returns were encouraging. A few years removed from the council, Pope Paul VI (1963–78) created the International Theological Commission as a way of formalizing a positive and constructive relationship between the magisterium and the theological community. In 1975, the commission published a document it called "an attempt to clarify" participation in that relationship. In 12 short theses, it discouraged political jockeying and publicity-seeking, unilateral claims, and the premature abandonment of discussion; it encouraged "personal conversation" and a "full and flexible stock of responses" when consensus appeared unobtainable.

Unfortunately, the presidency of the commission was granted to the prefect of the Congregation for the Doctrine of the Faith, in the Roman Curia (the administrative arm of the Church); over several decades, voices at times critical of Church pronouncements came increasingly to be excluded from the commission. In truth, any hopes for the establishment of a new magisterium-theologian relationship were probably dashed earlier, by the widespread theological criticism that greeted Paul VI's final encyclical, *Humanae Vitae* ("On the Regulation of Birth"), in 1968.

Although much that transpired during the ambitious pontificate of Pope John Paul II (1978–2005) can be seen as growing out of the vision of Vatican II, it is difficult not to see in that long tenure an attempt to recover the modern trajectory in which the pope was fashioned as chief theologian of the Church. In sheer volume of pages, no pope wrote more in the genre of the encyclical than John Paul II. The comparison becomes more dramatic if his often-weighty, post-synodal exhortations and shorter documents are counted. Occasional rhetoric notwithstanding, the policies of his pontificate appeared in tune with Pius XII's suspicion of theological autonomy.

The pontificate of John Paul II produced the "Profession of Faith and Oath of Fidelity" (1989), the "Vatican Instruction on the Ecclesial Vocation of the Theologian" (1990), and the papal letter *Ad Tuendam Fidem* ("To Defend the Faith," 1998), all oriented toward limiting the theologian's freedom to critically assess even those Church teachings that were not proposed infallibly. The early years of the current pontificate give no sign of a departure from this policy. ■

Richard R. Gaillardetz is the Joseph McCarthy Professor of Catholic Systematic Theology at Boston College. This essay is drawn from his introduction to the book *When the Magisterium Intervenes: The Magisterium and Theologians in Today's Church* (2012), a collection of essays by contemporary theologians, to which he contributed and on which he served as editor. (Copyright © 2012 by the Order of Saint Benedict; reprinted by permission of Liturgical Press, Collegeville, Minnesota.) The book may be ordered at a discount from the Boston College Bookstore via www.bc.edu/bcm.

There's something about Eve

By William Bole

What women bring to the conversation among faiths

At the start of a September 20 forum titled "Women and Interreligious Dialogue," Boston College theology professor Catherine Cornille asked whether women are making "distinctive contributions" to dialogues among believers of different faiths. That the question was even raised is indicative of an issue identified by Cornille and the three scholars whom she introduced to an overflowing and largely female audience in the Heights Room in Corcoran Commons. "Invisible" was a word used at several points to describe the presence of women in such dialogues, particularly in high-profile discussions involving official religious representatives.

The next hour and a half provided a sharp focus on ways that women in fact are helping to build bridges across global religious divides. Sponsored by the theology department, the School of Theology and Ministry, and the Church in the 21st Century Center, the late afternoon assembly featured a presentation by Rosemary Radford Ruether, a pioneer feminist Catholic theologian and emerita professor at the multidenominational Pacific School of Religion in Berkeley, California.

Ruether surveyed feminist theologies that have emerged in recent decades from major world religions, beginning with Christianity. Christian feminists, she related, have made considerable use of "prophetic language"—rooted in Scripture and attentive to the plight of the marginalized and oppressed—in critiquing their own patriarchal religious tradition. Such language is not "directed against other religions, but is self-critique. It is directed against teaching and practices of its own people and its leaders," Ruether said.

For their part, Jewish feminists "do not have to deal with" the concept of Original Sin—which, in Christian tradition, is

linked to Eve—because the doctrine is not part of Jewish theology, Ruether noted. But these feminists do contend with such obstacles as rabbinic laws that excuse women from "the time-bound commandments of prayer on the grounds that women are busy with housework and child care," she said.

Islamic feminists, meanwhile, have shown that the Qur'an, unlike Islamic oral traditions, does not contain "the rib story," in which the female gender is created from a rib of Adam, in subordination to men, according to Ruether. It only speaks of Adam and Eve as created at the same time. "The rib story and the idea of women's secondary creation … came into Islamic tradition later," said Ruether, who drew chuckles when she added—"probably from Christianity."

After sampling critiques among Buddhist feminists, aimed also at internal patriarchal practices, Ruether—who traced feminist theology in general to Boston College theology professor Mary Daly's 1968 book, *The Church and the Second Sex*, and whose own 1983 book, *Sexism and God-talk: Toward a Feminist Theology*, is also a landmark—concluded that women of various faiths are finding commonality in "the quest for an inclusive God who is not male" and does not see men as singularly representative of the divine. "Feminist theology today is a global and interfaith discourse," said Ruether. This holds true whether the conversation is initiated in the halls of academe or jumpstarted by faith-based nongovernmental organizations in the Third World to relieve hostilities.

Two scholars responded to Ruether's remarks. The first, Marianne Moyaert, associate professor of theology and philosophy of religion at VU University Amsterdam (in the Netherlands), stressed that, in interfaith dialogue, women shouldn't limit themselves to matters of "justice and injustice," as Ruether often seems to do. They can speak more universally about "learning how to deal with situations of infidelity, jealousy, despair, anger," about dealing with "the human condition in all its smallness and greatness." Citing another commonality, Moyaert said that women also often share "a rather ambiguous relationship to their religious tradition: a relationship of attraction *and* repulsion, submission *and* revolt, acceptance *and* rejection, a longing for silence *and* a desire to protest."

Moyaert was followed at the podium by Nelly van Doorn-Harder, a professor of Islamic studies at Wake Forest University, in Winston-Salem, North Carolina, who is, like Moyaert, a Christian from the Netherlands. She pointed to the practical differences that women are making in interfaith dialogues. These include an emphasis on "relationships over dogma," in which doctrinal differences between religious traditions do not overshadow common ground; and a particular interest in grassroots connections (often sponsored by religious congregations and local interfaith associations), as distinct from the official exchanges among mostly male hierarchs. Said Doorn-Harder, "Women speak a different interfaith language than men."

The public forum kicked off the fifth and final Boston College Symposium on Interreligious Dialogue—which continued for two days afterward among a group of 40 Christian, Jewish, Muslim, Buddhist, and Hindu scholars at the University's Connors Family Retreat and Conference Center, in Dover. The series of parleys began in 2008 with a gift from University Trustee Brien M. O'Brien '80. The September 21–22 discussions in Dover featured presentations such as "Story and Practice in Contemporary 'Abrahamic' Engagement: Asking the Overlooked Question of Gender," and "Impediments to Constructive Interreligious Dialogue Concerning Muslim Women." Each of the previous symposia has produced a book, the most recent one published earlier this year and titled *Interreligious Dialogue and Cultural Change* (Cornille is the primary editor of the series). The final volume, on the role of women, is expected in the fall of 2013. ■

The complete September 20 discussion on "Women and Interreligious Dialogue" may be viewed via Full Story at www.bc.edu/bcm.

New medium for the message

The Center for the Church in the 21st Century has produced an iPhone app for use by students and accessible to all. Available free from the Apple iTunes store, the app's features include God in Scene, a photo album for sharing inspirational images; and a Prayer Map that highlights places on and around campus where members of the Boston College community "have found space for cultivating the habit of reflection and prayer." (Each suggested site is accompanied by a photograph, a map, and a priming prayer by a noted religious thinker such as Pedro Arrupe, Simone Weil, or Julian of Norwich). At Pray for Me, visitors can request prays for themselves, family, or friends in a public forum, inviting support from others. The feature called Engage offers an annotated list of opportunities through the University to be of service, attend retreats, seek spiritual formation, and gain leadership experience. Designed by Dario Baldoni '12, it allows students to check off programs of interest, so that they may be contacted and provided with more information. The C21 app is also a portal to podcasts (some 300 at present), videos of C21 events, the C21 calendar, and features from the Center's magazine, *C21 Resources*. According to Karen Kiefer, associate director of the center, the app is a way to reach a "technology-driven generation"; the center also tweets and has a Facebook page. Users of the Droid, Blackberry, and other smartphones can access a similar mobile version at www.bc.edu/mc21. *—Thomas Cooper*

End Notes

CONTENTS

46 'Our world'
An abstract painter explains

47 Ode to the Boston 'R'
A poem

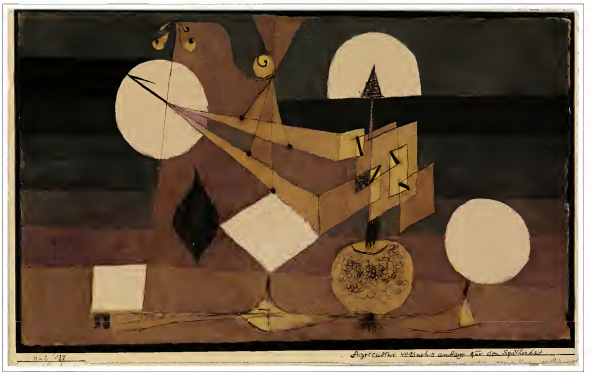
48 Reduction
The spice of life

49 Tom and Sally
Jefferson, Hemings, and the children

From the Burns Library

The exhibition *Fine Specimens of the Bibliopegistic Art* showcases bookbinding in the printing era, which dates to circa 1450. Specimens range from 15th-century incunabula (Latin for "diapers") bound in discarded manuscript to a 1910 much-gilded limited edition of the works of Michel de Montaigne introduced by Ralph Waldo Emerson. The stack below includes, at top, a 5.5-x-3.6-inch 1795 product of the Vatican Press whose Italian title means *Food for the Soul* and a 1502 Florentine quarter-leather binding of homilies by Pope Gregory I (second from bottom, its wooden boards partly exposed). *Fine Specimens* closes January 16, 2013.

PHOTOGRAPH: Gary Wayne Gilbert



Klee's *Agricultural Experimental Layout for Late Fall* (1922), pen and watercolor on paper on cardboard, 7.3 x 11.9 inches.

'OUR WORLD'

By Paul Klee

An abstract painter explains

I WOULD LIKE TO TRY TO SHOW WHY THE ARTIST OFTEN undertakes such an apparently arbitrary "deformation" of the natural form of appearances.

For one thing, he does not grant these natural forms of appearance the compelling significance they have for the numerous and loudly critical realists. He does not feel so bound by these realities, because he does not see in these culminating forms the essence of the creative process of nature. More important to him than the culminating forms are the formative forces.

He is perhaps, without really wanting to be, a philosopher. And if he does not declare, as the optimists do, that this is the best of all possible worlds, he also does not say that the world around us is so squalid that one should never take it as an example. What he rather says is this:

In this particular configuration, our world is not the only one among all the worlds!

Hence he descries the things formed by nature that pass before his eyes, examines them with a penetrating look.

The more deeply he gazes, the easier it is for him to connect today's points of view with those of yesteryear. What imprints itself on him, rather than the finished natural image, is the image of Creation as Genesis, for him the sole essential image.

He then allows himself the thought that the Creation can scarcely have come to stop today, so that he extends the world-creating activity from somewhere back there forward to the here and now, lending Genesis duration.

He goes farther.

He says to himself, restricting himself to this world: Our world once upon a time looked different, and it will look different again.

And, leaning toward the Beyond, he opines: On other stars things may have assumed very different forms.

Such mobility on the paths of natural Creation is a good school of formation for him.

It allows one who creates to move from the ground upward, and, being himself mobile, he will be careful to let freedom prevail in the development of his paths of configuration.

Granted this way of approaching things, one must give him the benefit of the doubt if he declares that the present stage of the world of appearances, the one that happens to meet his eye, is inhibited by mere accident, inhibited temporally and spatially. He

PAINTING: Colby College Museum of Art

takes it to be all too limited in contrast to the world of which he has caught a glimpse that runs deeper, the world he has felt in a more animated way.

And is it not true that even when we take the very small step of looking through a microscope we see images right before our eyes that, if we were not in on the game, if we saw them quite by accident somewhere out there, we would all proclaim to be fantastic and extravagant?

Meanwhile, Mr. X, coming across such an image in his daily tabloid, would cry, "That's supposed to be a form of nature? It's a botched piece of art!"

So, then, is the artist to grapple with a microscope? With history? Paleontology?

Only by way of comparison, only in the direction of mobility. And not in the direction of fidelity to a nature that is under scientific control!

Only in the direction of freedom . . . a freedom that simply demands the right to be as mobile as grand nature itself is mobile.

From modeled image to primordial image!

Presumptuous fellow, this artist, who doubtless remains in hiding all the while. Yet artists are called upon today to press forward, to achieve some sort of proximity to that secret ground by which the primordial law nourishes every development.

There where the central organ of all temporal-spatial animatedness, whether we call it the brain or the heart of Creation, occasions all the functions: Who as an artist would not want to dwell there? In the womb of nature, in the primal ground of Creation, which holds the secret key to everything that is?

But not everyone should head there! Each person should move in the domain where the beat of his heart tells him he should move. Thus in their own age, our antipodes of yesteryear, the impressionists, quite rightly dwelled by the tender shoots and the groundcover of everyday appearances. Our own pounding heart drives us downward, down deep to the primal ground.

Whatever grows out of this drive, whether it be called, as it well may, dream or idea or fantasy, is for now to be taken quite seriously, at least if it ceaselessly engages itself to configuration by the appropriate pictorial means.

For these curiosities will then become realities, realities of art, realities that make of life something more than, on average, it appears to be. Because they do not simply mirror what has been seen, adding a dash more or less of temperament, but rather make visible those things that were seen in secret.

Swiss artist Paul Klee (1879–1940) delivered the talk "On Modern Art" from which this essay is excerpted on January 26, 1924, at the art association of Jena, in Germany, in connection with a show of his work. Boston College's McMullen Museum of Art commissioned a translation of the lecture for a catalogue accompanying its fall 2012 exhibition *Paul Klee: Philosophical Vision—From Nature to Art*. The translator is David Farrell Krell, professor emeritus of philosophy at DePaul University, Chicago. The lecture was published in its entirety as "Paul Klee, Über die moderne Kunst," in *Paul Klee in Jena 1924. Der Vortrag (Minerva. Jenaer Schriften zur Kunstgeschichte*, 10), edited by Thomas Kain, Mona Meister, and Franz-Joachim Verspohl, Jena 1999. Reprinted by permission of the Zentrum Paul Klee.

Philosophy professor John Sallis discusses three Klee works in Curator's Cut, a video available via Full Story at www.bc.edu/bcm.

Ode to the Boston 'R'

By Will Dowd

Face we cut from our photo album.
Incident we omit
from our history books.

No one can remember
what R did to become
our scarlet letter,

why there is a blue collar
blue law against it.
But here we are

with our collective
speech impediment,
our East Coast Cockney.

We chew our words
with our mouth open.
We draw their drawer

and leave it ajar.
Our doctors ask us
to open up and say car

or czar or jaguar.
In studies, children
deem us the babysitters

most likely to litter,
burn dinner,
leave the door unlatched,

leave them at the park
without a parka
after dark.

But without R
we never scar or scare.
We never ask for more.

We are closer
to our mothers than we are
to our farthers.

No, we have never
seen dropped R's
shimmer in the air.

But they have an after-
life of sorts.
They gather in the ether.

They come back to us
in the drumfire
of late summer thunder.

Will Dowd '06 is a Boston area writer. He earned an MFA from New York University in 2011.

Barry, signing books for students in Conte Forum.

REDUCTION

By Dan Barry

The spice of life

I AM A CANCER SURVIVOR. TWICE, ACTUALLY—AS IF I didn't get the message the first time about the sanctity of life.

Both times I knew that I had a really bad kind of cancer, because the doctors would avert their eyes while talking to me. They finally decided to give me as much chemotherapy as I could endure, then stand back and hope that that would do the trick. Hope.

So, every three weeks, I would go to this big, forbidding hospital, Memorial Sloan-Kettering Cancer Center, and spend five days and nights hooked to an IV that was filled with chemotherapy drugs and pretty much anything else that was lying around: Drano, Liquid-Plumr, bourbon. It made me violently ill and, of course, killed my appetite.

But while I was living in the cancer ward, surrounded by people who were very sick—dying, even—I found myself becoming obsessed with, of all things, an olive. I had never given much thought to the olive, but now that I was too sick to have one, I really, really wanted an olive.

Age-old symbol of peace and security: I remembered the story in the Bible, of a dove returning to Noah's boat with an olive branch in its beak, signaling that land was near, that the flooding was at an end. I remembered Thanksgiving when I was a child. Amid all the dysfunction and quarreling, there would be this moment when we all ate olives—a small taste of peace.

Finally, when the nausea had passed and I thought I could handle one, I bit into an olive.

I tasted the saltiness of the earth. I tasted past and present.

I tasted connection.

I tasted energy, wonder—aliveness, if that's a word (we'll have to ask the Jesuits).

PHOTOGRAPH: Suzanne Camarata

It was as though God had reached down from the sky and slapped poor Danny Barry upside the head, to say: Now do you get it?

I GUARANTEE YOU, THERE WILL BE TIMES OVER THE NEXT four years when you will want to be out of here. You will be sick of how your roommate snores, you will be sick of the smell of burned popcorn, you will just be sick of all of it. On a cold February night, perhaps, you'll be trudging through snow to the library, to write a paper for a class that you hate—and you will want to be out of here.

When this happens, I want you to fill your lungs with that crisp New England air. I want you to hear the distinctive crunch of your feet on snow. I want you to feel the wind slapping at your face.

It is holy. It is an olive. It is your *now*.

Everyone here—everyone—will experience disappointment. At some point, you will feel like a failure. Parts of your life will not turn out as you hope. There will be pain; that is part of life.

The challenge for you is not, necessarily, to play ball some day in Fenway Park, or anything metaphorically like that. It is to seek communion with one another. It is to do honor to the talents that you have received, by trying—always trying. And to find your passion.

It is to learn to be in the moment. To embrace the now. To bite into an olive and taste the world. A world that you will set aflame.

So here is my gift to the Class of 2016: a jar of olives. But you're going to have to share. ■

Dan Barry is a Pulitzer Prize–winning journalist who writes the "This Land" column for the *New York Times*. On September 13 he gave the First Year Academic Convocation address to freshmen in Conte Forum. His most recent book—*Bottom of the 33rd: Hope, Redemption, and Baseball's Longest Game* (2011)—was required summer reading for incoming students. This essay is drawn and adapted from his talk.

Dan Barry's complete Convocation talk can be viewed via Full Story, www.bc.edu/bcm.

TOM AND SALLY

PEOPLE ALWAYS ASK ME, "Did they love each other?" As if I could know that. I can say I find it hard to believe that Thomas Jefferson would have had a purely sexual interest in Sally Hemings for 38 years. A woman for that length of time, seven children—there had to be something else. From her standpoint we don't really know, except that before she died she gave her children things that had belonged to him. Some glasses, shoe buckles—she'd kept them.

Rape was endemic during that time period. But there were slave owners and slaves who did have sustained connections to each other.

You're always looking for the hidden, crazy, obscure, bizarre piece of evidence, and often it's something that's right there, obvious. For me, it was the names of the children. I remember I had been up all night working on *An American Controversy*, and I was sitting in my office, and I thought, Wait a minute, these are strange names, and I haven't paid attention to them.

All of Hemings's children were named for people who were Jefferson's favorite relatives or who were close to him. William *Beverley*, a distant relation, went with Jefferson's father, Peter, on a surveying expedition; the two men carved their names together on a tree. *Madison* Hemings—that was James Madison, a friend of Jefferson's. *Harriet* was the sister of Jefferson's son-in-law, and a favorite of his. Thomas *Eston* Randolph was Jefferson's first cousin, and Jefferson described their two families as one.

Sally Hemings had 12 siblings. When I pulled together the Hemings family tree, I noticed they named their children after one another. Sally was the only one who did not name any of her children for anybody in her family. All of her sisters had a Sally. When she had a daughter, it had to be Harriet. Harriet's not a Hemings name; there was no James, no Eston. There were no other slaves on the plantation with these names.

Jefferson picked the names.

—Annette Gordon-Reed

Annette Gordon-Reed is a member of the Harvard Law School faculty; her books include *Thomas Jefferson and Sally Hemings: An American Controversy* (1997) and *The Hemingses of Monticello: An American Family* (2008), which garnered the Pulitzer Prize. This text was drawn and adapted from a talk she gave in Higgins 300 on September 12, sponsored by the Clough Center for the Study of Constitutional Democracy and the Boston College Legal History Roundtable.

TRADING PLACES

By William Bole

In POW camps, officers could impede survival

Clifford G. Holderness is a professor of finance at the Carroll School of Management, and his particular interest is the behavior of large shareholders in public corporations. He is also a World War II buff.

Seven years ago, he was browsing through the National Archives' online World War II Prisoners of War Data File. As Holderness explained recently in an interview, the usual scholarly method of inquiry is to shape questions first, and then seek data for illumination. Joined by Jeffrey Pontiff, holder of the James F. Cleary Chair in Finance, Clifford took the opposite tack. With the POW data in front of them (augmented by the Archives' World War II Army Enlistment Records), the two settled on a question: "Is a hierarchy that is optimal in one environment [the battlefield] still optimal in a related but different environment [a prison camp]?"

In an article forthcoming in the journal *Management Science*—"Hierarchies and the Survival of Prisoners of War during World War II"—Holderness and Pontiff examine the fate of approximately 123,000 Americans held by the Axis powers in 280 camps. One out of 10 prisoners died in these camps overall, most from starvation or disease, some by execution.

In some camps the battlefield chain of command remained intact—with the familiar distribution of captains, colonels, and other officers, along with a relatively high number of enlisted men. In other camps, the chain was broken, with a disproportionate number of brass or of privates and corporals. In facilities where the ranks were disrupted, POWs did not fare worse than their counterparts in well-ordered, hierarchical camps. In fact, they fared better. "Prisoners in the most hierarchical groups were 20 percent less likely to survive than those in the least hierarchical groups," the professors report. This statistic held fairly constant both for German camps (where the overall death rate was 3 percent) and for Japanese camps (where the death rate was 36 percent). And it held steady when the authors controlled for factors such as how long the POWs had been imprisoned, their age, the climate of their locale, and the severity of the labor forced upon them.

Did survival rates suffer in camps with intact chains of command because the brass provided for themselves at the expense of the men below them? The authors say this scenario is unlikely: In fact, officers survived at a lower rate than enlisted men. Holderness and Pontiff found that survival generally increased with the population of the camps. Borrowing an idea from Adam Smith, the authors speculate that in POW camps, as in markets, "larger cohorts offered greater possibilities for voluntary exchange"—in this instance, the trading of food and creature comforts—provided that trading was allowed to take place. Holderness and Pontiff cite survivor accounts to suggest that, to the detriment of prisoners, "some officers sought to suppress" the informal trade in rations, at times out of concern for the POWs' well-being, and "at times on the grounds that [trading] subverted military protocol."

In an interview, a survivor of a camp in Japan described for the authors a kind of futures market, whereby a POW who was too sick to eat might trade his ration of rice to a fellow detainee for a future quantity. Another former POW recalled a well-intentioned medical officer's efforts to control such "sales"; an all-out ban on trading is described by another.

Economists going back to the 1930s "have recognized that markets are an alternative to hierarchies for allocating resources," say Holderness and Pontiff. "It is difficult to imagine markets playing any meaningful role on a battlefield, but there is considerable evidence," the professors say, "that markets were important in many POW camps during World War II" and that officers trained in centralized command and control "did not adapt well."

A link to the complete article published online ahead of print by professors Holderness and Pontiff in *Management Science* may be found at Full Story, via www.bc.edu/bcm.

ILLUSTRATION: Chris Sharp

Abate, in the pit of *Evita*.

Surround sound

By Tim Heffernan

French horn player Shelagh Abate '97

At five minutes to 2:00 on a Saturday afternoon in late August, Shelagh Abate takes her seat in the orchestra pit of New York City's Marquis Theatre, at Broadway and 46th Street. The show is *Evita*, Andrew Lloyd Webber's musical biography of Evita Perón, starring Ricky Martin and Elena Roger. The 1,611-seat theater is packed.

In the pit—a well-worn space that barely accommodates the show's 17 musicians—the atmosphere is relaxed. Orchestra rules stipulate all-black clothing; the violinist is in a cocktail dress and heels, the trombonist in T-shirt and toe socks. Abate, the lone French horn, opts for business-casual in slacks and a sweater.

She takes a last sip of water—she'll go through two bottles before the show is over—and it's curtains up. *Evita* is all music, no dialogue. The orchestra won't stop playing for the next hour.

Like many working musicians, Abate is agile. She plays with the Triton Brass Quintet, which she cofounded in Boston, and the Vermont Symphony, where she is the principal horn. She sits in with the Brazilian/Cuban jazz big band Panamericana in New York. She has played with Joni Mitchell and Placido Domingo, and you can hear her in the Coca-Cola commercial at AMC cinemas and on NFL Films soundtracks. Abate's husband is a professional musician too (trumpet in the *Spider-Man: Turn Off the Dark* orchestra). "We live like vampires," she says. "We work at night, every night. If one of us had a 9-to-5 job, we'd never be in the house at the same time."

Abate fell for the French horn at fourth grade band tryouts. At Boston College, she majored in music, then earned a master's at UMass-Amherst and a Artist Diploma at the New England Conservatory. In 2005 she moved to New York, and within the year a conductor, impressed by her work as a substitute on *Chitty Chitty Bang Bang*, gave her a contract for Lloyd Webber's *The Woman in White*. The production flopped, but Abate's career was launched. Other Broadway credits include *Mary Poppins* and *Wicked*.

Act One finishes at the *Evita* matinee—the seventh of eight weekly shows—and the orchestra takes 10 minutes to cool off, chat, and grab a quick snack backstage. The stage manager peeks in. "Are we places?" asks the violin. "We're places," says the manager. Abate heads back to her chair and the start of Act Two.

Tim Heffernan is a New York–based writer.

PHOTOGRAPH: Lee Pellegrini

BOSTON COLLEGE

LIGHT·*the*·WORLD

150TH ANNIVERSARY CAMPAIGN

WWW.BC.EDU/LTW

EVERY GIFT MATTERS

READ MEGAN'S STORY, AND LEARN MORE ABOUT BOSTON COLLEGE'S COMMITMENT TO FINANCIAL AID IN THIS ISSUE'S *LIGHT THE WORLD* CAMPAIGN SECTION.

WWW.BC.EDU/GIVE

Your gifts will help our students to develop theirs.

Megan Kane '13 will graduate as a skilled and compassionate nurse committed to aiding the homeless and others underserved in our communities.

Her Boston College story is one of thousands—and none of them could be told without you.

Please give to financial aid. Invest in the promise of our students and in their ability to create a better tomorrow.

ABOVE: Senior Megan Kane, pictured in the nursing simulation lab in Cushing Hall, is among the 70 percent of Boston College undergraduates who receive some form of financial aid to help make their BC experiences possible. Photograph: Gary Wayne Gilbert